بسم الله الرحمن الرحيم

A basic guide to the essentials of faith

FUNDAMENTALS Of Faith

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Table of contents

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى سَيِّدِالْمُرْسَلِيْنَ
اَمَّا بَعْدُ فَأَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

Du'ā for Reading the Book

Read the following Du'à (supplication) before you study a religious book or an Islamic lesson, you will remember whatever you study, اِنْ شَاءَ الله عَزَّوَجَلَّ

اَللّٰهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَانْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَام

Translation

Ya Allah! Open the doors of knowledge and wisdom for us, and have mercy on us! O the One who is the most Honourable and Glorious!

(Al-Mustatraf, vol.1, pp. 40)

Note: Recite Salat- Alan-Nabi once before and after the Du'a.

Introducing the Author

Hazrat Allama Maulana **Mufti Anas Raza Qadri** (may his blessings continue) is a highly esteemed Islamic scholar, a leading jurist of our time, and a distinguished personality who has excelled in various fields of Islamic knowledge. For the past eighteen years, he has been serving as a Mufti at the Darul Iftaa Ahl-e-Sunnat (Dawat-e-Islami), where he has provided invaluable scholarly contributions. His deep understanding and expertise in Fiqh (Islamic jurisprudence) are evident from the numerous important books he has authored, including the commentary on Mishkat al-Masabih. These works not only refute false beliefs but also offer a well-argued defense of true Islamic teachings in a clear and compelling manner. Through his writings, Mufti Sahib has not only educated the public on correct beliefs but also strengthened the foundations of the Ahl-e-Sunnat wa Jamaat. Additionally, Mufti Anas Raza Qadri Sahib is the founder of **Al Raza Quran O Fiqh Academy**, where students and Islamic scholars from around the world learn Islamic knowledge and receive training in Fiqh. His scholarly contributions will continue to benefit the ummah until the end of time, ان شاء الله عزوجل

The Importance of the Faith

In Islamic Sharia, having correct beliefs is mandatory, and people with incorrect beliefs are strongly condemned in Hadiths. The Hadiths contain severe warnings against misguided sects such as the Khawarij, those who deny predestination, and those who insult the Companions. A person holding incorrect beliefs, no matter how righteous, will not have their good deeds accepted. A Hadith from Sunan Ibn Majah, narrated by Hazrat Hudhayfah رضی اللہ عنہ, states that the Prophet Muhammad ﷺ said: "Allah does not accept the fasting, prayer, charity, pilgrimage, minor pilgrimage, jihad, obligatory acts, or voluntary acts of an innovator (someone with incorrect beliefs), and such a person leaves the religion as easily as a hair is pulled from dough."

(Sunan Ibn Majah, Book of Avoiding Innovations and Arguments Volume 1, Page 19, Dar Ihya al-Kutub al-Arabiya, Halabi)

A person or sect with incorrect beliefs is one whose beliefs are contrary to those of Ahl al-Sunnah wa'l-Jama'ah. Ibn Kathir (died 774 AH) writes: "All sects other than Ahl al-Sunnah wa'l-Jama'ah are misguided, and only Ahl al-Sunnah wa'l-Jama'ah firmly adhere to the Book of Allah Almighty and the Sunnah of the Messenger ﷺ".

(Tafsir al-Quran al-Azim, Volume 6, Page 317, Published by Dar Tayyiba)

Faith in Almighty Allah عزوجل

1. Allah is one, He has no partner, neither in His essence nor His attributes. (Attributes include Allah being the Provider, the Creator.). (Quran 30: Surah Ikhlas, Verse 1; Quran 8: Surah Al-An'am, Verse 163; Manh al-Rawd al-Azhar lil-Qari, Page 14)
2. He alone deserves to be worshipped, and no one else is worthy of worship. (Quran 1: Surah Al-Baqarah, Verse 21)
3. He is eternal, meaning He has always existed. Azali also means eternal. (Al-Mu'taqad al-Muntaqad, Page 18)
4. He is everlasting, meaning He will always exist, and this is also called eternal (Abadi) (Para 20, Surah Al-Qasas, Ayah 88 ,Al-Musamarah, Al-Asl Al-Thani wal-Thalith, pp. 22, 24)
5. He is indifferent and self-sufficient, needing no one while the entire world needs Him. (Para 30, Surah Al-Ikhlas, Ayah 2 ,Manh ar-Rawd al-Azhar fi Sharh al-Fiqh al-Akbar, p.14)
6. He is neither a father nor a son, and He has no wife. Whoever attributes to Him a father, son, or proves a wife for Him is a disbeliever. (Para 30, Surah Al-Ikhlas, Ayah 3 ,Ash-Shifa, vol. 2, p. 283 ,Majma' al-Anhar, Book of Siyar and Jihad, vol. 2, p. 504)
7. Allah is free from body, direction (right, left, up, down), place, shape, form, movement, and stillness. (Shu'ab al-Iman, Chapter on Faith in Allah the Almighty, Section on Knowing Allah's Names and Attributes, vol. 1, p. 113 ,Sharh al-Mawaqif, Objective 1, vol. 8, p. 22 , Sharh al-Maqasid, vol. 2, p. 270)

8. He is the possessor of all perfections and free from every imperfection, such as lying, deceit, betrayal, injustice, ignorance, shamelessness, etc.

(Al-Musaamara bi Sharh al-Musayaara, p. 393 ,
Al-Fatawa ar-Ridawiyyah, vol. 15, p. 320)

9. It is forbidden to use the word "Miyan" for Allah. One should use "Allah," "Allah the Almighty," etc. Imam Ahl-e-Sunnat Ala Hazrat Imam Ahmad Raza Khan (رحمة الله عليه) states: "The word 'Miyan' should not be used for Allah as it has three meanings: master, husband, and a pimp among men and women, of which two are impossible for the Lord Almighty. Therefore, its use is prohibited." (Al-Fatawa ar-Ridawiyyah, vol. 14, p. 614)

10. It is forbidden to use the word "lover" for Allah as the meaning of love in this sense is absolutely impossible for Allah the Almighty. (Al-Fatawa ar-Ridawiyyah, vol. 21, p. 114)

11. Anyone who claims to have seen Allah with his physical eyes while awake in this world, except for Prophet Muhammad ﷺ is a disbeliever.

(Fatawa Hadithiyya, Chapter on the Vision of Allah in this World, p. 200, Dar Ihya al-Turath al-Arabi, Beirut)

12. The Messenger of Allah ﷺ said, "Know that none of you will see his Lord until he dies."

(Sahih Muslim, Chapter on Mention of Ibn Sayyad, vol. 4, p. 2245, Dar Ihya al-Turath al-Arabi, Beirut)

13. On the night of Mi'raj, the Prophet ﷺ saw Allah with his physical eyes.

(Al-Fatawa al-Hadithiyya, Chapter on the Vision of Allah in this World, p. 200, Dar Ihya al-Turath al-Arabi, Beirut)

14. In this world, it is possible to see Allah in dreams; this has been proven by the saints, and our Imam Azam رحمة الله عليه who saw Him a hundred times in dreams.

(Manh ar-Rawd al-Azhar, p. 83)

15. In the Hereafter, Muslims will see Allah in Paradise.

(Al-Fiqh al-Akbar, p. 83)

Faith in Prophethood

1. A prophet is a human being to whom Allah has sent revelation for guidance.

(Sharh Al-Maqasid, Al-Mabhas Al-Awwal, Vol. 3, p.268
Al-Mu'taqad Al-Muntaqad, Al-Bab Al-Thani Fi Al-Nubuwwat, p. 105)

2. There are two kinds of differences between a prophet and a messenger: (1) If a prophet is also commanded to deliver the

message, he is also a messenger. (2) A messenger is not exclusive to humans, but there are also messengers among angels.

(Al-Mu'taqad Al-Muntaqad, Al-Bab Al-Thani Fi Al-Nubuwwat, p.105 , Para 12, Surah Hud, Ayah 69 ,Tafsir Al-Tabari, Vol. 7, p. 67)

3. Jinn and angels cannot be prophets, prophets are only from humans and among them, only men can be prophets; no woman has ever been a prophet.

(Para 12, Surah Yusuf, Ayah 109 ,Al-Jami' Li Ahkam Al-Quran Lil-Qurtubi, Para 12, Surah Yusuf, under this Ayah, Vol. 5, part 9, p. 193)

4. Prophethood is not something that can be achieved through effort and worship; it is purely a gift from Allah, and He bestows it on whom He wills, and He bestows it only on those whom He deems worthy of this great position.

(Al-Mu'taqad Al-Muntaqad, p. 107 ,Al-Yawaqit Wal Jawahir, p. 224)

5. Our belief regarding prophets (علیهم الصلاة والسلام) should be that

(1) they are infallible (free from sins) from shirk (polytheism), disbelief, and all those things that are detestable to people, like lying, dishonesty, and ignorance, etc., both before and after prophethood by unanimous agreement.

(Ruh Al-Bayan, Vol. 8, p. 47 ,Al-Hadiqah Al-Nadiyyah Ala Al-Tariqah Al-Muhammadiyyah, Vol. 1, p. 288

,Manah Al-Rawd Al-Azhar Lil-Qari, Al-Anbiya Munazzahun 'An Al-Saghair Wal-Kabair pp. 56, 57 *Al-Fiqh Al-Akbar, p. 61).

(2) Likewise, they are infallible from such actions that are against dignity and decorum, both before and after prophethood by unanimous agreement. (Al-Hadiqah Al-Nadiyyah, Vol. 1, p. 288).

(3) They are absolutely infallible from major sins, and indeed, they are infallible even from deliberately committing minor sins both before and after prophethood. (Al-Hadiqah Al-Nadiyyah, Vol. 1, p. 288)

(4) Forgetting the commands of preaching is impossible for prophets.

(Al-Musamarah Bisharh Al-Musayarah, Shurut Al-Nubuwwah, Al-Kalam 'Ala Al-'Ismah, pp. 234, 235)

6. Allah sent down all the commands for His servants upon the prophets (علیهم الصلاۃ والسلام), and they delivered all of them. Whoever says that any prophet concealed any command, whether out of fear or for any other reason, is a disbeliever.

(Para 6, Surah Al-Ma'idah, Ayah 67 *Al-Jami' Li Ahkam Al-Quran Lil-Qurtubi, Vol. 3, part 2, p. 145 *Al-Mu'taqad Al-Muntaqad, pp. 113, 114 *Al-Yawaqit Wal Jawahir, p. 252)

7. It is necessary for the bodies of the prophets (علیهم الصلاۃ والسلام) to be free from diseases that cause disgust, such as leprosy and vitiligo. (Al-Musamarah, Shurut Al-Nubuwwah, Al-Kalam 'Ala Al-'Ismah, p. 226)

Note: What is commonly believed about Hazrat Ayyub (علیه السلام) that worms fell into his body is incorrect.

8. The noble prophets are superior to all creatures, even to the messengers among angels. No matter how high the status of a saint, he cannot be equal to any prophet. Whoever claims that a non-prophet is superior to or equal to a prophet is a disbeliever.

(Para 7, Surah Al-An'am, Ayah 86 Tafsir Al-Khazin, Vol. 2, p. 33, under the Ayah (Wa Kullan Faddalna 'Ala Al-'Alamin) Sharh Al-Maqasid, Vol. 3, pp. 320, 321*Manah Al-Rawd Al-Azhar, p. 121)

9. Reverence for the prophet is an obligatory duty and the essence of all obligations. Any slight disrespect or denial of any prophet is disbelief.

(Para 26, Surah Al-Fath, Ayah 9 Jawahir Al-Bihar, Vol. 3, p. 260 , Tafsir Ruh Al-Bayan, Vol. 3, p. 394)

10. All prophets (عليهم الصلاة والسلام) have great honour and dignity in the sight of Allah. To refer to them, Allah forbid, as lowly or derogatory terms is blatant disrespect and an act of disbelief.

(Para 22, Surah Al-Ahzab, Ayah 69 *Tafsir Ibn Kathir, Vol. 6, p. 430, under the Ayah (Wa Kana 'Inda Allah Wajihan))

11. Prophets are endowed with perfect intellect, far superior to that of others. The intellect of any sage or philosopher does not come close to even a millionth part of theirs.

(Al-Musayarah, Shurut Al-Nubuwwah, p. 226 *Sharh Al-Maqasid, Al-Mabhas Al-Sadis, Vol. 3, p. 317)

12. Whoever considers the loss of prophethood for a prophet permissible is a disbeliever. (Al-Mu'taqad Al-Muntaqad, p. 109)

13. This belief means that a prophet remains a prophet forever, and prophethood is never taken away from him.

14. Prophets (عليهم الــصلاة والســلام) are alive in their graves in a real and true sense, just as they were alive in the world. They eat and drink, go wherever they want, and for fulfilling the promise of Allah (tasting the death), death occurs for a moment, then they become alive as before. Their life is much superior to the life of martyrs. Therefore, the property of a martyr is inherited, and his wife can remarry after the waiting period, unlike prophets, for whom this is not permissible.

(Sunan Ibn Majah, Kitab Al-Jana'iz, Dhikr Wafatah Wa Dafnah, Hadith 1637, Vol. 2, p. 291
Musnad Abi Ya'la, Hadith 3412, Vol. 3, p. 216*
Fiuz Al-Haramayn Lil-Shah Wali Allah Al-Muhaddith Al-Dihlawi, p. 28*
Ruh Al-Ma'ani, Vol. 11, pp. 52, 53 *Takmil Al-Iman, p. 122*
(Al-Hawi Lil-Fatawi, Kitab Al-Ba'th, Anba' Al-Adhkiya Bi Hayat Al-Anbiya, Vol. 2, pp. 179, 180*

15. The revelation of prophethood is specific to prophets; whoever believes it can be for someone other than a prophet is a disbeliever. Sometimes, a matter is cast into the heart of a saint while he is awake or asleep, which is called inspiration. And

the revelation of Satan, which is cast by Satan, is for soothsayers, magicians, and other disbelievers and sinners.

(Al-Mu'taqad Al-Muntaqad, p. 105 *Al-Shifa, Fasl Fi Bayan Ma Huwa Min Al-Maqalat Kufr, Part 2, p. 285 *Al-Mirqat, Kitab Al-Ilm, Vol. 1, p. 445 *Para 7, Surah Al-An'am, Ayah 112)

16. It is necessary for a prophet to be infallible, and this infallibility is specific to prophets and angels; no one else is infallible.Considering imams infallible like prophets is misguidance and impiety.

(Manah Al-Rawd Al-Azhar, p. 56 *Al-Mu'taqad Al-Muntaqad, p. 110 Al-Shifa, Fasl Fi Al-Qawl Fi 'Ismat Al-Mala'ikah, Vol. 2, pp. 174, 175)

17. The infallibility of prophets means that they are under the protection of Allah, due to which the occurrence of sins from them is legally impossible, unlike the Imams and great saints, who Allah keeps protected; they do not commit sins, but if they do, it is not legally impossible.

(Nasim al-Riyad fi Sharh al-Shifa, Chapter One, Section on the Infallibility of the Prophets, Volume 4, Pages 144, 193.)

18. Children are called innocent; it is not appropriate to call this impermissible because the word "innocent" here does not carry the meaning described above.
19. It is not permissible to specify the number of prophets, as there are different reports on this matter. Believing in a specific number of prophets could imply either excluding a prophet

from prophethood or wrongly believing someone to be a prophet, both of which are acts of disbelief. Therefore, one should believe in all the prophets of Allah.

(Al-Musamarah Sharh Al-Musayarah, p. 226)

20. Among all the prophets and messengers, the most superior is our Master, the Leader of the Messengers, Prophet Muhammad ﷺ. After him, the highest rank belongs to Prophet Ibrahim (عليه السلام), followed by Prophet Musa (عليه السلام), then Prophet Isa (عليه السلام), and then Prophet Nuh (عليه السلام). These prophets are known as the Ulul Azm (the resolute ones). These five are superior to all other prophets, humans, angels, jinn, and all of creation. (Surah Al-Isra, Ayah 55; Tafsir Al-Kabir, Vol. 2, pp. 521-524)

21. It is forbidden and strictly forbidden to mention the errors or slips of the prophets, except when reciting the Quran or narrating Hadith. No one has the right to speak about them disrespectfully. Allah is their Master and can describe their actions in any way He wishes. They are His beloved servants, and only they have the right to show humility to their Lord in any way they desire. Others cannot use these words as an argument or apply them inappropriately, or else they will be rejected.

(Ashia'a-tu Al-Luma'at, Kitab Al-Iman, Fasl Al-Awwal, Vol. 1, p. 43; Fatawa Razawiyya, Vol. 1, pp. 823-824; Bahar-e-Shariat, Part 1, pp. 88-89)-

Special Characteristics of the Chief of Prophets ﷺ

1. Prophet Muhammad ﷺ is superior to all of Allah's creation because all the individual perfections granted to others were combined in him.

(Surah Al-Isra, Ayah 55; Tafsir Al-Kabir, Vol. 2, pp. 521-524; Surah Al-An'am, Ayah 9; Tafsir Al-Khazin, Vol. 2, p. 34)

2. Moreover, Prophet Muhammad ﷺ received perfections that no one else received.

(Sahih Al-Bukhari, Kitab Al-Salat, Vol. 1, p. 134; Al-Khasais Al-Kubra, Bab Ikhtisas, Vol. 2, p. 320; Fatawa Razawiyya, Vol. 30, p. 253)

3. In fact, whatever others received was due to the blessings of Prophet Muhammad ﷺ or directly from his blessed hand. The perfection itself became perfect because it is a characteristic of Prophet Muhammad ﷺ. (Fatawa Razawiyya, Vol. 30, p. 677)

4. Allah granted Prophet Muhammad ﷺ the highest level of love. All creation seeks the pleasure of Allah, and Allah seeks the pleasure of Prophet Muhammad ﷺ.

(Tafsir Al-Kabir, Vol. 2, p. 82; Sahih Al-Bukhari, Vol. 3, p. 303)

5. Prophet Muhammad ﷺ is the absolute vicegerent of Allah, having control over all worlds. He can do whatever he wishes, give to whomever he wants, and take back from whomever he wishes. No one can reverse his command, and the whole world is his servant, while he is under no one but his Lord. He is the master of all humans, and those who do not consider him their master are deprived of the pleasure of the Sunnah. All land belongs to him, all paradise is his estate, and the keys to heaven and hell are in his blessed hands. All sustenance and blessings are distributed from his court, and the world and the hereafter are parts of his blessings. Legislative authority (such as making something obligatory or permissible) is in his control; he can make anything permissible or impermissible and forgive any obligatory act.

(Ashia'a-tu Al-Luma'at, Vol. 4, p. 315; Fatawa Razawiyya, Vol. 15, p. 267; Jawahir Al-Bihar, Vol. 3, p. 60; Al-Jawahir Al-Munazzam, p. 42; Al-Mawahib, Vol. 1, pp. 28-29; Nasim Al-Riyad, section 1, vol. 2, p. 281; Musnad Ahmad, Hadith 6902, Vol. 2, p. 644; Al-A'raf; Sahih Al-Bukhari; Musnad Ahmad)

6. On the Day of the Covenant, all prophets were made to promise belief in Prophet Muhammad ﷺ and to help him. This was the condition for their great status.

(Surah Al-Imran, Ayah 81; Tafsir Al-Tabari, Hadith 7327, Vol. 3, p. 330)

7. The other prophets were sent to specific nations, but Prophet Muhammad ﷺ was sent to all creation, including humans, jinn, angels, animals, and inanimate objects.

(Sahih Al-Bukhari, Kitab Al-Tayammum, Hadith 335, Vol. 1, p. 137;
Surah Saba, Ayah 28; Surah Al-A'raf, Ayah 158;
Sahih Muslim, Kitab Al-Masajid, Hadith 533, p. 266)

8. Prophet Muhammad ﷺ is the seal of the prophets, meaning that Allah ended the chain of prophethood with him. No new prophet can come during or after his time. Anyone who believes in or considers the possibility of a new prophet after Prophet Muhammad ﷺ is a disbeliever.

(Surah Al-Ahzab, Ayah 40; Sahih Al-Bukhari, Kitab Al-Manaqib, Bab Khatam Al-Nabiyyin, Hadith 3535, Vol. 2, p. 487;
Al-Mu'taqad Al-Muntaqad, Completion of the Chapter, pp. 119-120; Fatawa Razawiyya, Vol. 15, p. 578)

9. It is impossible for anyone to be like Prophet Muhammad ﷺ. Anyone who attributes a specific characteristic of his to someone else is either misguided or a disbeliever.

(Al-Mu'taqad Al-Muntaqad, p. 126; Al-Shifa, Vol. 2, p. 239; Sharh
Al-Shifa, Vol. 2, p. 240; Nasim Al-Riyad, Vol. 6, p. 232)

10. One of Prophet Muhammad's ﷺ special characteristics is the Mi'raj, the night journey from Masjid Al-Haram to Masjid Al-Aqsa, and then to the seven heavens, the Kursi, and the Arsh,

all in a part of the night. He reached such a close proximity to Allah that no human or angel ever achieved, saw the divine beauty with his physical eyes, heard Allah's words directly, and observed every detail of the kingdoms of the heavens and the earth.

(Surah Al-Isra, Ayah 1; Sahih Al-Bukhari, Kitab Al-Tawhid, Bab What Came in His Saying, Vol. 4, p. 580; Al-Hadiqat Al-Nadiya, Vol. 1, p. 272; Takmil Al-Iman, p. 128; Tafsir Al-Khazin, Vol. 3, p. 158; Hashiyat Al-Sawi, Vol. 4, p. 1106; Tafsir Al-Jalalayn; Hashiyat Al-Sawi, p. 228)

11. On the Day of Judgment, the waiting for the accounting will be extremely severe, making people wish to be thrown into hell to escape it. The accounting will begin with the intercession of Prophet Muhammad ﷺ. Even the disbelievers will benefit from his intercession in this regard, which is called the Great Intercession. As a result, all will praise Prophet Muhammad ﷺ and this is known as the Praised Station.

(Surah Al-Isra, Ayah 79; Tafsir Al-Tabari, Vol. 8, p. 131; Ruh Al-Bayan, Vol. 5, p. 192; Al-Mu'taqad Al-Muntaqad,Completion of the Chapter, p. 127; Fatawa Razawiyya, Vol. 29, p. 575; Sunan Al-Tirmidhi, Kitab Al-Manaqib, Bab Ask Allah for Al-Wasilah, Hadith 3633, Vol. 5, p. 353)

12. Prophet Muhammad ﷺ has other types of intercession too, for example, many people will enter Paradise without any reckoning. Many of those who have already been judged and deserve Hell will be saved from Hell. Some will be taken out

of Hell through intercession, some will have their ranks elevated, and some will have their punishment reduced.

(Jami' al-Tirmidhi, Vol. 4, p. 198; Sahih al-Bukhari, Vol. 4, p. 263; Al-Mu'taqad al-Muntaqad, Section on the Intercession of the Prophet ﷺ, p. 119)

13. The love of the Prophet ﷺ is the basis of faith; in fact, faith itself is the name of this love. A person cannot be a Muslim until the love for the Prophet ﷺ is more than that for his mother, father, children, and all the world.

(Qur'an, Surah At-Tawbah, 9:24; Sahih al-Bukhari, Book of Faith, Hadith 15, Vol. 1, p. 17)

14. Obedience to the Prophet ﷺ is, in reality, obedience to Allah. Obedience to Allah is impossible without obedience to the Prophet ﷺ. If a person is performing obligatory prayer and the Prophet ﷺ calls him, he should immediately respond and attend to him, and if he talks with the Prophet ﷺ for a long time, he remains in his prayer, and it does not invalidate it.

(Qur'an, Surah An-Nisa, 4:65; Al-Mu'taqad al-Muntaqad, Chapter One, p. 133; Sahih al-Bukhari, Book of Tafsir, Vol. 3, p. 229; Qur'an, Surah Al-Anfal, 8:24; Tafsir al-Baydawi, Vol. 3, p. 99)

15. Just as it is obligatory for humans to obey the Prophet ﷺ, it is also necessary for every creature to follow the Prophet ﷺ.

(Madarij al-Nubuwwah, p. 193)

16. Respecting and honouring the Prophet ﷺ is as obligatory now as it was when he was present in this world. When the name of the Prophet ﷺ is mentioned, one should listen with humility, respect, and from the heart, and it is obligatory to send blessings upon hearing his name.

(Ash-Shifa, Chapter Three on Respect and Honour, Vol. 2, p. 40)

17. On the Day of Judgment, the Prophet ﷺ will be given a flag called "Liwa ul-Hamd" (the Flag of Praise), and all believers from Adam to the last person will be under it.

(Sunan al-Tirmidhi, Book of Virtues, Chapter on Asking Allah for Al-Wasilah, Hadith 3625, Vol. 5, p. 354)

18. Anyone who looks down upon any word, deed, action, or state of the Prophet ﷺ is a disbeliever.

(Al-Fatawa Qadhi Khan, Book of Jihad, Vol. 4, p. 468; Hashiyat al-Sawi, Vol. 4, p. 1421)

19. If the Prophet ﷺ had not existed, the universe would not have existed. (Al-Asrar al-Marfu'ah fi al-Akhbar al-Mawdu'ah, p. 194)

20. The belief of the Ahlus Sunnah is that Allah granted the knowledge of the unseen to His messengers, which is proven by many verses and Hadiths. As the Quran states, "And it is

not for Allah to inform you of the unseen, but Allah chooses of His messengers whom He wills." (Qur'an, Surah Aal Imran, 3:179)

21. If someone denies the extensive knowledge of the unseen granted to the Prophet ﷺ, they are surely misguided and a disbeliever in the Quran and hadiths. However, if they believe in the extensive and abundant knowledge of the unseen as mentioned, with respect and acknowledgment, they are not misguided, only mistaken.

(Taken from Fatawa Razawiyya, Vol. 6, p. 541, Raza Foundation, Lahore)

22. Among the virtues of the Prophet ﷺ is that Allah created him from His light, as Allah says in the Quran, "There has come to you from Allah a light and a clear Book". (Qur'an, Surah Al-Maidah, 5:15).

According to the majority of commentators, the light in this verse refers to the Prophet ﷺ.

23. A sahih Hadith from Musannaf Abdul Razzaq narrated by Jabir (رضی اللہ عنہ) states: I asked the Prophet ﷺ what Allah created first. He replied: O Jabir! Allah created the light of your Prophet first, then He created everything good from it, and then He created everything after that.

(Al-Juz' al-Mafqud min al-Juz' al-Awwal min al-Musannaf,)

Note: Denying the light of the Prophet ﷺ is denying this sahih Hadith, which is a sin.

24. According to the Ahlus Sunnah, the Prophet ﷺ is present and observing, witnessing the deeds of his Ummah and can go wherever he wishes. The presence and observation of the Prophet ﷺ are proven by the Quranic verse, "O Prophet, indeed We have sent you as a witness and a bearer of glad tidings and a warner." (Qur'an, Surah Al-Ahzab, 33:45)

25. Imam Jalaluddin Suyuti (may Allah have mercy on him) writes in Al-Hawi lil Fatawi: Our scholars say that the Prophet ﷺ is alive after his death and is pleased with the good deeds of his Ummah and grieves over their sins.

(Al-Hawi lil Fatawi, Book of Resurrection, Chapter on Prophethood, Vol. 2, p. 180, Dar al-Fikr, Beirut)

26. A Hadith in Sahih al-Bukhari mentions that the Prophet ﷺ observed a distant battle while sitting in Medina. A Hadith in Tirmidhi states that he observed the martyrdom of Imam Hussain in Karbala. Denying the presence and observation of the Prophet ﷺ is stubbornness, and if done disrespectfully, severe consequences can follow.

Miracle and Karamat

1. A miracle (mu'jiza) is when a Prophet openly claims truthfulness and performs acts that are normally impossible, and challenges the disbelievers to produce something similar. Allah manifests these acts to confirm the Prophet's claim, leaving the disbelievers helpless. Examples include the she-camel of Prophet Salih, the staff of Prophet Musa turning into a snake, the shining hand, and Prophet Isa reviving the dead and healing the blind and lepers. The miracles of our Prophet ﷺ are numerous.

(Sharh al-Aqa'id al-Nasafiyya, Chapter on Prophethood, p. 135
Qur'an, Surah Al-A'raf, 8:73; Surah Taha, 16:20, 16:22
(Surah Aal Imran, 3:49; Ash-Shifa, Vol. 1, p. 252

2. A miracle (mu'jiza) is an extraordinary event that appears after prophethood, while an extraordinary event before prophethood is called irhas. An extraordinary event from a wali (saint) is called karamat, and an extraordinary event from ordinary believers is called ma'unat. An extraordinary event from impious or disbelievers that supports their actions is called istidraj, and if it opposes them, it is humiliation (ihanat).

(Al-Nibras, Chapter on the Seven Types of Extraordinary Events, p. 272)

3. Karamat (saintly miracles) are acts that deviate from the usual order, performed by saints who oppose their desires even in permissible matters. If Satan entices them to abandon obligations, they resist. When they overcome their desires and achieve extraordinary feats for Allah's pleasure, Allah manifests extraordinary events through them.
4. The proof of karamat in the Quran and hadith includes:

(Surah An-Naml, 27:39)

where a person with knowledge of the Book brings the throne of Bilqis before Solomon in the blink of an eye. Scholars like Allama Alusi and Ibn Kathir explain that this person was Asif bin Barkhiya, a saint who performed this miracle. Similarly, the presence of out-of-season fruits with Maryam (Surah Aal Imran) and the story of the Companions of the Cave (Surah Al-Kahf) are examples.

5. Anyone who claims prophethood and performs extraordinary acts to support his claim cannot be a true prophet; otherwise, there would be no distinction between true and false prophets.

(Al-Nibras, Chapter on the Seven Types of Extraordinary Events, p. 272)

6. There are various forms of karamat. Imam Najm al-Din Umar al-Nasafi in his book on beliefs states: "The karamat of saints

are true, such as traveling long distances in a short time, obtaining food, drink, and clothing in times of need, walking on water, flying in the air, speaking with animals and stones, averting calamities by their attention, and repelling enemy threats." (Taken from Maqalat Sharf Qadri, p. 319, Maktabah Qadriyah, Lahore)

7. The karamat of saints are true, and denying them is misguidance.

(Minh al-Rawd, p. 79; Al-Hadiqah al-Nadiyyah, Vol. 1, p. 29; Fatawa Razawiyya, Vol. 8, p. 75; Vol. 9, p. 766; Vol. 14, p324,bahare shariyat,part.1,p. 269)

Heavenly Books

1. Allah revealed scriptures and heavenly books to many prophets. Four of these books are very famous:
   1. Torah, revealed to Prophet Musa (Moses) (عليه السلام).
   2. Zabur, revealed to Prophet Dawud (David) (عليه السلام).
   3. Injil, revealed to Prophet Isa (Jesus) (عليه السلام).
   4. The Holy Quran, the most superior book, revealed to the most superior prophet, the radiant Ahmad al-Mujtaba Muhammad al-Mustafa ﷺ. (Takmeel-ul-Iman, p. 63)

2. The Quran being superior to other books means that for us, it has more reward. Otherwise, Allah is one, His word is one, and there is no scope for superiority or inferiority in it.

(Tafsir Al-Khazin, Vol. 1, p. 195)

3. We must believe that all heavenly books and scriptures are true and the word of Allah. We must have faith in whatever has been stated in them. (Tafsir Al-Khazin, Vol. 1, p. 225)

4. The preservation of other books was entrusted to the communities, but they failed to preserve them.

(Tafsir Al-Khazin, Vol. 3, p. 95)

5. When something from previous heavenly books is presented to us, if it aligns with our book, the Quran, we will confirm it. If it contradicts, we will be certain that it is due to alterations by people. If it is neither confirmed nor contradicted, we are instructed not to confirm nor deny it, but say: "I believe in Allah, His angels, His books, and His messengers."

(Part 21, Surah Al-Ankabut, Ayah 46; Tafsir Ibn Kathir, Vol. 6, p. 256)

6. This religion will last forever, so Allah has taken it upon Himself to preserve the Holy Quran. He says: "Indeed, We

have sent down the Quran, and indeed, We will be its guardian." (Part 14, Surah Al-Hijr, Ayah 9)

7. It is impossible to add or subtract even a letter or dot from the Quran, even if the whole world tries to do so. Anyone claiming that some verses or chapters, or even a letter, has been added, removed, or changed is definitely a disbeliever, as they deny the above verse. (Minh Al-Rawd Al-Azhar, Chapter on Recitation and Prayer, p. 167)

Faiths in Angels

1. Angels are beings of light. They are neither male nor female. Allah has given them the power to take any form they wish. They appear in human form or other forms, doing only what Allah commands. They never disobey Allah, whether intentionally, by mistake, or forgetfully. They are innocent creatures, free from all major and minor sins.

(Sahih Muslim, Book of Asceticism, Chapter on Various Hadiths, Hadith 2996, p. 1597; Sharh Al-Maqasid, Vol. 2, p. 500; Minh Al-Rawd Al-Azhar, p. 12; Sahih Bukhari, Book of Tafsir, Book of Virtues of the Quran, Hadith 4980, p. 432; Fath Al-Bari, Vol. 9, p. 5; Al-Mu'jam Al-Kabir by Al-Tabarani, Vol. 1, p. 261, Hadith 758; Al-Habaik Fi Akhbar Al-Malaik by Al-Suyuti, p. 4; Part 14, Surah Al-Nahl, Ayah 50; Part 28, Surah Al-Tahrim, Ayah 6; Tafsir Al-Kabir, Vol. 1, p. 389)

2. If asked about the number of angels, only the Creator knows, and His Messenger from His revelation.

(Part 29, Surah Al-Muddathir, Ayah 31; Tafsir Jalalain, p. 288, under the verse "And none knows the soldiers of your Lord.")

3. Four angels are superior to all others: Jibrāʾīl, Mīkāʾīl, Isrāfīl, and Izrāʾīl (عليهم الصلاة والسلام). (Tafsir Al-Kabir, Vol. 1, p. 386)

4. Different angels have different duties: some bring revelation to prophets, some bring rain, some control winds, some provide sustenance, some shape the baby in the womb, some manage the human body, some protect humans from enemies, some attend gatherings of those who remember Allah, some write human deeds, some present prayers and greetings to the Prophet, some question the dead, some seize souls, some inflict punishment, and many other tasks.

(Part 30, Surah Al-Nazi'at, Ayah 5; Tafsir Al-Baghawi, Vol. 4, p. 411; Shu'ab Al-Iman, Hadith 158, Vol. 1, p. 177; Tafsir Al-Kabir, Vol. 11, p. 29; Kanz Al-Ummal, Vol. 4, p. 13; Sahih Muslim, Book of Destiny, Chapter on How Man is Created, Hadith 2645, p. 1422)

5. Any slight disrespect towards an angel is disbelief.

(Tamheed by Abu Shakur Salmi, p. 122; Al-Fatawa Al-Hindiyya, Chapter Nine, Vol. 2, p. 266)

6. Denying the existence of angels, or saying that angels are just the force of good and nothing more, is disbelief.

Faiths and Theories about Jinn

1. Jinn are created from fire. (Part 14, Surah Al-Hijr, Ayah 27)
2. Some jinn have the ability to take any form they wish. (Sharh Al-Maqasid, Vol. 2, p. 500)
3. Jinn have very long lifespans. (Hayat Al-Hayawan Al-Kubra, Vol. 1, p. 298; Sifat Al-Safwa by Ibn Al-Jawzi, Vol. 2, p. 357)
4. The wicked among jinn are called devils. They are intelligent beings with souls and bodies, capable of procreation. They eat, drink, live, and die just like humans. (Tafsir Al-Kabir, Vol. 1, pp. 79, 85; Al-Fatawa Al-Hadithiyya, p. 90)
5. Among jinn, there are both Muslims and disbelievers, but their disbelievers are more numerous than humans. The Muslim jinn are also divided into pious and sinful, Sunni and heretical, with a greater proportion of sinful jinn compared to humans. (Part 29, Surah Al-Jinn, Ayah 11; Tafsir Al-Jalalain, p. 476, under the verse "We were of various sects"; Al-Jami' li Ahkam Al-Qur'an, under the verse "We were of various sects," Vol. 10, p. 12; Tafsir Ruh Al-Bayan, Vol. 10, p. 194)
6. Denying the existence of jinn is disbelief. (Al-Fatawa Al-Hadithiyya, p. 167)
7. Thus, saying that jinn or devils are just the force of evil and do not exist is also disbelief.

The Realm of Barzakh and Death

1. There is another realm between this world and the Hereafter called Barzakh. After death and before the Day of Judgment, all humans and jinn must reside in it according to their ranks, and this realm is much larger than the world. The relationship between the world and Barzakh is like that between a mother's womb and the world. In Barzakh, some experience comfort and some experience suffering.

(Para18:verse,100, Surah Al-Mu'minun; Tafsir al-Tabari, Vol. 9, p. 244; Al-Jami' li-Ahkam al-Qur'an, Vol. 6, p. 113; Al-Futuhat al-Makkiyah, Vol. 1, p. 686; Malfoozat, Vol. 4, p. 155; Fatawa al-Ridawiyyah, Vol. 9, p. 707; Sunan al-Tirmidhi, Book of the Description of the Resurrection, Hadith 2468, Vol. 4, p. 209)

2. The lifespan of each person is fixed; no increase or decrease can occur. When the time of life is completed, Angel Izrāʾīl takes the soul, which is called death.

(16:61, Surah An-Nahl; 32:11, Surah As-Sajdah)

3. Death means the soul separating from the body, not that the soul dies. Whoever considers the soul to be perishable is a heretic. (Sharh al-Sudur, Chapter on the Blessings of Death, p. 12)

4. After death, angels can be seen by the deceased to the right and left, as far as the eye can see. For a Muslim, the angels of

mercy are around, and for a disbeliever, the angels of punishment.

(Sunan al-Tirmidhi, Book of the Description of the Resurrection, Hadith 2468, Vol. 4, p. 209)

5. At that time, the truth of Islam becomes clearer than the sun, but this belief is not valid because faith should be in the unseen, and now it is seen. (40:84-85, Surah Ghafir; Tafsir al-Tabari, Vol. 11, p. 83)

6. Even after death, the soul remains connected to the human body. Although the soul has departed from the body, it is still aware of and affected by what happens to the body, just as it was during life, and even more. (Minhaj al-Rawd al-Azhar, p. 100-101)

7. After death, the souls of Muslims reside in different places according to their ranks: some stay at their graves, some in the Zamzam well, some between the heavens and the earth, some in the first, second, and seventh heavens, some above the heavens, and some under the Throne in lamps. Wherever they are, their connection with their bodies remains. Those who visit the grave can see and recognise them, hear their words, and the soul's vision is not limited to the grave.

(Sharh al-Sudur, p. 13, 231-237, 249-263; Sunan Abu Dawood, Book of Jihad, Hadith 2520, Vol. 3, p. 22; Sahih Muslim, Vol. 2, p. 286; Fatawa al-Hadithiyyah, p. 14-15)

8. The belief in reincarnation, that the soul moves into another body, whether human or animal, is false and its belief is heresy. (Al-Nibras, Chapter on the Truth of Resurrection, p. 213)

9. When a dead person is buried, the grave presses down on them. If the person is a Muslim, the pressure is like a mother gently embracing her child. But if the person is a disbeliever, the pressure is so severe that it causes the ribs to move.

(Sharh al-Sudur, Mention of the Softening of the Grave's Pressure on the Believer, p. 345; Musnad of Imam Ahmad ibn Hanbal, Hadith 12273, Vol. 4, p. 253)

10. When those burying the dead leave, the dead person hears the sound of their footsteps. At that moment, two angels come to them, tearing the earth with their teeth. They are terrifying, with black bodies and fiery eyes. They are called Munkar and Nakir. They shake and scold the dead person and question them in a harsh tone.

(Sahih al-Bukhari, Book of Funerals, Hadith 1374, Vol. 1, p. 463; Sharh al-Sudur, p. 122; Ithbat 'Adhab al-Qabr, Hadith 86, Vol. 1, p. 99; Ihya' ulum al-Din, Vol. 1, p. 127; Sunan al-Tirmidhi, Book of the Description of the Resurrection, Hadith 1073, Vol. 2, p. 337; Al-Mu'jam al-Awsat of al-Tabarani, Hadith 4629, Vol. 3, p. 292)

11. If the dead are not buried, their questioning and reward or punishment will occur where they are, even if they are eaten by a lion or scattered around. They will face questioning and receive reward or punishment there.

(Al-Hadiqat al-Nadiyah, Vol. 1, p. 266-267)

12. The punishment of the grave is for both body and soul.

(Tafsir Ruh al-Bayan, Vol. 8, p. 191)

13. Even if the body decomposes, burns, or turns to dust, its essential elements will remain until the Day of Resurrection. These essential elements will be the basis of punishment or reward and will be reassembled into the original body on the Day of Resurrection. These elements are in the spine, called "Ajb al-Dhanab," which cannot be seen with a microscope, burned, or decomposed. This is the seed of the body. Thus, on the Day of Resurrection, souls will return to the same body, not to another. Changes in additional body parts do not alter the body's identity.

(Sahih al-Bukhari, Book of Exegesis, Hadith 4814, Vol. 3, p. 316;
Fath al-Bari, Book of Exegesis, Vol. 8, p. 475-476)

14. The bodies of prophets, saints, scholars of religion, martyrs, and those who act on the Quran and are engaged in sending blessings on the Prophet (peace be upon him) will not decay. Their bodies are protected from decomposition.

(2:154, Surah Al-Baqarah; 3:169, Surah Aal-e-Imran; Sunan Ibn Majah, Book of Funerals, Hadith 1637, p. 2291; 50:4, Surah Qaf; Tafsir Ruh al-Bayan, Vol. 9, p. 104)

15. Imam Ahmad Raza Khan (may Allah have mercy on him) says: According to Ahl al-Sunnah, the prophets and martyrs

are alive with their bodies. The bodies of the prophets are protected from being eaten by the earth. Martyrs and saints' bodies and shrouds remain intact in their graves and are provided sustenance. According to Al-Shabki in Shifa al-Saqam, the life of martyrs is very high, and the sustenance they receive is not available to others. The life of the prophets is the highest, as it is with body and soul and will always be.

(Shifa al-Saqam, Chapter 9 on the Life of the Prophets, Section 4, p. 431)

16. Whoever says something derogatory about the prophets, such as claiming they have become dust, is a heretic and guilty of insulting them.

Signs of the Day of Judgment

1. Among the minor signs of the Day of Judgment are the following:

   (a) There will be three landslides where people will sink into the earth: one in the east, one in the west, and one in the Arabian Peninsula.

   (Sahih Muslim, Book of Trials and Signs of the Hour, Hadith 2901, p. 1551).

(b) Knowledge will be taken away, meaning scholars will be removed, not that knowledge will be erased from the hearts of remaining scholars.

(Sahih Bukhari, Book of Knowledge, Hadith 100, Vol. 1, p. 54)

(c) Ignorance will increase.

(Sahih Bukhari, Book of Marriage, Hadith 5231, Vol. 3, p. 472)

(d) There will be a lot of fornication, and it will be done openly without regard to decency, like donkeys mating.

(Sahih Bukhari, Book of Marriage, Hadith 5231, Vol. 3, p. 472)

(e) There will be fewer men and more women, to the extent that one man will be responsible for fifty women.

(Sahih Bukhari, Book of Knowledge, Hadith 81, Vol. 1, p. 47)

2. Among the minor signs of the Day of Judgment are:

Besides the great Dajjal, there will be thirty Dajjals claiming prophethood, although prophethood has ended.

(sunan of Abu Dawood, Book of Trials and Tribulations, Chapter on Mentioning Trials and Their Signs, Hadith 4252, Vol. 4, p. 133)

some of these have already passed, such as Musaylimah the Liar, Tulayha bin Khuwailid, Aswad al-Ansi, the woman Sajjah who later accepted Islam, and Ghulam Ahmad Qadiani and others. And what remains will certainly happen.

3. There will be an abundance of wealth, and the Euphrates River will reveal its treasures, which will be mountains of gold

(Sahih Muslim, Book of Zakat, Chapter on Encouragement of Charity, Hadith 2894, p. 1547)

4. In the land of the Arabs, there will be agriculture, gardens, and canals. (Al-Mustadrak, Book of Trials, Hadith 8519, Vol. 5, p. 674)

5. Remaining steadfast in religion will be as difficult as holding a burning coal in one's hand, to the extent that a person will wish to be in a graveyard. (Sunan al-Tirmidhi, Book of Trials, Hadith 2267, Vol. 4, p. 115)

6. Among the signs of the Day of Judgment: There will be no blessing in time, to the extent that a year will be like a month, a month like a week, a week like a day, and a day will pass very quickly, like a fire that burns rapidly and ends quickly.

(Sunan al-Tirmidhi, Book of Trials, Chapter on Shortened Hopes, Hadith 2339, Vol. 4, p. 149)

7. Giving Zakat will be burdensome for people, who will perceive it as a penalty.

(Sunan al-Tirmidhi, Book of Trials, Chapter on Signs, Hadith 2218, Vol. 4, p. 90)

8. People will study religious knowledge, but not for the sake of religion. (Sunan al-Tirmidhi, Book of Trials, Chapter on Signs, Hadith 2218, Vol. 4, p. 90)

9. Men will be obedient to their wives.

(Sunan al-Tirmidhi, Book of Trials, Chapter on Signs, Hadith 2218, Vol. 4, p. 90)

10. People will be disobedient to their parents.

(Sunan al-Tirmidhi, Book of Trials, Chapter on Signs, Hadith 2218, Vol. 4, p. 90)

11. People will maintain relationships with friends and be estranged from their parents.

(Sunan al-Tirmidhi, Book of Trials, Chapter on Signs, Hadith 2218, Vol. 4, p. 90)

12. Some more minor signs of the Day of Judgment: People will scream in the mosque.

(Sunan al-Tirmidhi, Book of Trials, Chapter on Signs, Hadith 2218, Vol. 4, p. 90)

13. There will be an abundance of music and singing.

(Sunan al-Tirmidhi, Book of Trials, Chapter on Signs, Hadith 2218, Vol. 4, p. 90)

14. People will curse and speak ill of those who have passed away (like the Companions and great saints).

(Sunan al-Tirmidhi, Book of Trials, Chapter on Signs, Hadith 2218, Vol. 4, p. 90)

15. Wild animals and beasts will speak to people, and even a piece of trash, the end of a whip, or the strap of a shoe will talk and

tell what happened in the house after the person went to the market, and even a person's own thigh will inform them.

(Sunan al-Tirmidhi, Book of Trials, Chapter on Speech of Beasts, Hadith 2188, Vol. 4, p.)

16. Humble people who previously lacked clothing and footwear will boast in grand palaces. (Sahih Muslim, Book of Faith, Hadith 8, p. 21)

Major Signs of the Day of Judgment

1. The emergence of the Dajjal (Antichrist)

2. The descent of Jesus (عليه السلام) from the sky

3. The emergence of Imam Mahdi (رحمة الله عليه)

4. The emergence of Ya'juj and Ma'juj (Gog and Magog)

5.The appearance of smoke

6. The emergence of the Beast of the Earth

7. The rising of the sun from the west

8. A fragrant, cool wind

The appearance of the Dajjal (Antichrist)

1. The Dajjal will appear and cover the entire earth except for the holy sanctuaries of Makkah and Madinah within forty days. The first day will be equivalent to a year, the second day to a month, the third day to a week, and the rest of the days will be like ordinary days, with great speed as if driven by the wind.

(Sahih Muslim, Book of Faith, Hadith 2942, p. 1576; Sahih Muslim, Book of Trials, Hadith 2937, p. 1569)

2. The Dajjal's trial will be severe.

(Sunan Ibn Majah, Book of Trials, Hadith 4077, vol. 4, p. 404)

3. He will have a paradise and a hell with him, claiming them as heaven and hell. However, what appears as paradise will actually be hell, and what appears as hell will be a place of comfort. (Sahih Muslim, Book of Trials, Hadith 2934, p. 1567)

4. He will claim divinity. (Musnad Ahmad ibn Hanbal, vol. 5, p. 156, Hadith 14995)

5. Those who believe in him will be admitted to his paradise, and those who deny him will be thrown into his hell. (Fayd al-Qadir, vol. 3, p. 719)

6. He will bring the dead back to life.

(Musnad Ahmad ibn Hanbal, vol. 7, p. 260, Hadith 20171)

7. He will command the earth to grow vegetation, the sky to rain, and animals to become well-fed and produce milk. In barren places, treasures will emerge like swarms of bees.
(Sunan al-Tirmidhi, Book of Trials, Hadith 2247, vol. 4, p. 104)

8. The Dajjal will perform many such tricks that will actually be magical illusions and devilish spectacles with no real substance. When he leaves a place, nothing will remain of it. Angels will turn him away from the two holy sanctuaries. In Madinah, there will be three earthquakes causing people who appear to be Muslim but are not truly believers, as well as those who turn apostate due to the Dajjal, to flee the city and be caught up in his trial. (Sahih Muslim, The Story of Al-Jassasah, Hadith 2943, p. 1577-1578)

9. The Dajjal will be accompanied by Jewish armies.
(Sunan Ibn Majah, Book of Trials, Hadith 4077, vol. 4, p. 406)

10. His forehead will be inscribed with the word "Kafir" (disbeliever). (Sahih Muslim, Book of Trials, Hadith 2933, p. 1568)

11. Every Muslim will be able to read this inscription, but it will not be visible to disbelievers.
(Fath al-Bari, The Story of the Dajjal, under Hadith 7131, vol. 13, p. 86)

12. When he has traveled throughout the world and reached the Levant (Syria), ESA(عليه السلام) will descend from the sky.

(Sahih Muslim, Book of Trials, Hadith 2937, p. 1569)

13. The cursed Dajjal will start melting from the scent of ESA ' (عليه السلام) breath as salt melts in water. His scent will reach as far as the eye can see, and he will flee. ESA عليه السلام will pursue him and strike him with a spear, causing him to be cast into hell. (Sunan Ibn Majah, Book of Trials, Hadith 4077, vol. 4, p. 406)

14. Jesus (عليه السلام) will descend at the eastern minaret of the Grand Mosque in Damascus. It will be morning, and the Fajr prayer will be underway. ESA عليه السلام will direct Imam Mahdi (عليه السلام) to lead the prayer, and then ESA عليه السلام will kill the Dajjal. During his time, wealth will be abundant to the extent that people will refuse to accept it even if given. There will be no animosity, hatred, or jealousy among people. ESA (عليه السلام) will break the cross, kill the pig, and all the people of the Book who survive will believe in him. The entire world will follow the religion of Islam and the sect of Ahl al-Sunnah.

(Sahih al-Bukhari, The Descent of Jesus son of Mary,
Hadith 3448, vol. 2, p. 459; Sahih Muslim, Hadith 243, p. 92)

15. Children will play with snakes, and lions and goats will graze together for forty years. Esa عـلـيـه الـســلام will marry, have children, and after his death, he will be buried in the sacred grave. (Mishkat al-Masabih, The Descent of ESA (عليه السلام), Hadith 5507, vol. 2, p. 306)

The emergence of Imam Mahdi رحمة الله عليه

The general scenario is that when disbelief prevails everywhere and only the holy sanctuaries will remain with Islam, during Ramadan, the Abdal (a type of saints) will be performing Tawaf around the Kaaba, and Imam Mahdi will be among them. The saints will recognise him and request allegiance, but he will refuse. Suddenly, a voice from the unseen will declare: “This is the Caliph of Allah, the Mahdi, listen to him and obey him.” All people will then pledge allegiance to him. He will then lead them to the Levant. (Bihar al-Shari'ah, Part 1, p. 124)

The emergence of Ya'juj and Ma'juj (Gog and Magog)

After the death of the Dajjal, ESA (عليه السـلام) will be commanded to take the Muslims to Mount Sinai because there will be a people who no one will be able to fight. After taking the Muslims to Mount Sinai, Ya'juj and Ma'juj will emerge. They will be so numerous that the first group will drink all the water from Lake Tiberias, and when the next group arrives, they will find no water. They will then say that the earth's inhabitants have been killed, and now they will kill those in the sky, shooting arrows at the sky. By Allah’s power, their arrows will return bloodied. Jesus and his companions will pray, and Allah will send a type of worm to kill them all in an instant. After this, rain will fall, making the earth fertile, and the earth will be commanded to produce its fruits and blessings. One pomegranate will be enough for a group, the milk of one camel will suffice a tribe, and the milk of one goat will be sufficient for a family. (Sunan al-Tirmidhi, Book of Trials, Hadith 2247, vol. 4, p. 104-105)

The appearance of smoke

Smoke will appear, causing darkness from the earth to the sky.

(Surah Ad-Dukhan, ver,10-11; Tafsir al-Tabari, vol. 11, p. 228)

The emergence of the Beast of the Earth

This beast will have the staff of Musa (عليه السلام) and the ring of Solomon (عليه السلام). With the staff, it will mark a luminous sign on the forehead of every Muslim, and with the ring, it will mark a black spot on the forehead of every disbeliever. At that time, the Muslims and disbelievers will be publicly distinguished.

(Surah An-Naml, 27:82; Sunan Ibn Majah, Book of Trials, Hadith 4066, vol. 4, p. 394)

The rising of the sun from the west

When this sign appears, the door of repentance will be closed, and Islam at that time will not be accepted.

(Sunan Ibn Majah, Book of Trials, Hadith 4070, vol. 4, p. 396)

A fragrant, cool wind

1. After the death of ESA (عليه الســـلام), when only forty years are left for the Day of Judgment, a fragrant cool wind will blow, passing under people's armpits, causing the souls of the Muslims to depart, and only disbelievers will remain. The Day of Judgment will then be established.

   (Sahih Muslim, Book of Trials and Signs of the Hour, The Story of the Dajjal, Hadith 7373, p. 1570)

2. When this fragrant wind passes under the armpits of the Muslims, their souls will depart, and then there will be a period of forty years in which no one will be younger than that, and only disbelievers will remain on earth with no one to worship Allah. (Sahih Muslim, Book of Faith, The Departure of Faith at the End Times, Hadith 234, p. 88)

3. People will be busy with their own tasks, some plastering walls, some eating, when suddenly the angel Israfil will be commanded to blow the trumpet. At first, the sound will be very faint and gradually become louder. People will listen, then collapse unconscious and die. When Allah wills, Israfil will be revived and commanded to blow the trumpet again.

As soon as he blows it, all beings, including the earliest and the last, angels, humans, jinn, and animals, will be resurrected.

(Sahih Bukhari, Book of Softening the Hearts, Hadith 6506, Vol. 4, p. 249; Shua'b al-Iman, Chapter on the Gathering of People, Hadith 353, Vol. 1, pp. 312, 314)

4. First, the Prophet Muhammad ﷺ will emerge from his grave holding the hand of Abu Bakr (رضی اللہ عـــنـہ) in his right hand and Umar (رضی اللہ عـــنـہ) in his left hand. He will then lead all the Muslims buried in Mecca and Medina to the plain of resurrection.

(Sunan al-Tirmidhi, Book of Virtues, Chapter on the Prophet Being the First to Emerge from the Grave, Hadith 3689, Vol. 4, p. 378)

The Day of Resurrection

1. The Day of Judgment will definitely occur, and those who deny it are disbelievers.

(Manh al-Rawd al-Azhar, Chapter on Illness, Death, and Resurrection, p. 195)

2. Resurrection will involve both the soul and the body. Anyone who claims only souls will be resurrected and not bodies is also a disbeliever.

(Al-Mu'taqad al-Muntaqad, Is the Soul Also a Body, and Will Only the Body Be Resurrected? p. 181)

3. On the Day of Judgment, people will rise from their graves naked, barefoot, and uncircumcised. Some will be walking, some will be riding, and some will be riding in groups of two, three, four, or even ten.

(Sahih Bukhari, Book of Softening the Hearts, Hadith 3349, Vol. 2, p. 420; Sahih Muslim, Book of Paradise, Chapter on the End of the World, Hadith 2869, p. 1529)

4. Disbelievers will be dragged on their faces to the plain of resurrection; some will be dragged by angels and others by the fire.

(Sahih Muslim, Book of the Characteristics of the Hypocrites and Rulings Concerning Them, Disbelievers Will Be Dragged on Their Faces, Hadith 2806, p. 1508; Sunan al-Nasa'i, Book of Funerals, Resurrection, Hadith 2083, p. 350)

5. The plain of resurrection will be located in the land of Syria.

(Musnad Ahmad ibn Hanbal, Hadith 2051, 2042, Vol. 7, pp. 235, 237)

6. The earth will be so flat that if a mustard seed falls on one edge, it will be visible from the other side. (Malfuzat Ala Hazrat, Part 4, p. 455)

7. On that day, the earth will be like copper. (Tafsir al-Tabari, Vol. 7, p. 483)

8. The sun will be one mile away from the people.

(Sahih Muslim, Book of Paradise, Chapter on the Description of the Day of Resurrection, Hadith 2864, p. 1531)

9. Currently, the sun is thousands of miles away, and its heat is unbearable. On that day, with the sun being so close, the heat will be unimaginable. (Al-Mirqat, Vol. 9, p. 259)

10. Even now, walking on the earth during summer is difficult. How unbearable will it be when the earth is like copper and the sun is so close? (Musnad Ahmad ibn Hanbal, Hadith 22248, Vol. 8, p. 279)

11. In the plain of resurrection, sweat will rise up to seventy yards into the ground. What does not sink will rise, reaching different levels on different people. For disbelievers, it will rise up to their faces, choking them.

(Sahih Bukhari, Book of Softening the Hearts, Hadith 6532, Vol. 4, p. 255)

12. In that intense heat, people will experience extreme thirst. Their tongues will dry out and some will have their tongues sticking out. Hearts will rise up to their throats. Each person will suffer according to their sins. Those who did not pay the zakat on their wealth will have their wealth heated up and branded on their foreheads, shoulders, and backs. Those who did not give the zakat on their animals will have their animals prepared to trample and gore them until the judgment is over.

(Surah At-Tawbah, 9:34-35; Sahih Muslim, Book of Zakat, Hadith 987, p. 493)

13. On the Day of Judgment, no one will help anyone else. People will flee from their brothers, and parents will abandon their children.

(Surah Abasa, 80:34-37)

14. People will run away from their families; each person will be caught up in their own troubles. No one will help anyone else! Adam (peace be upon him) will be commanded: 'O Adam! Separate those destined for Hell.' He will ask: 'From how many?' He will be told: 'From every thousand, nine hundred and ninety-nine.' This will be a time when children will become old with grief, a pregnant woman will lose her child, people will look as if they are drunk, although they will not be drunk, but the punishment of Allah is severe. How can one describe the miseries? Whether one or two or a hundred or a thousand, the suffering will be immense and severe. And all these troubles will not last a few hours or a few days or a few months; the Day of Judgment will be like fifty thousand years."

(Sahih Bukhari, Book of the Prophets, Story of Gog and Magog, Hadith 3348, Vol. 2, pp. 419-420; Surah Al-Ma'arij, 70:4; al-Durr al-Manthur, Vol. 8, p. 279)

15. When nearly half of the Day of Judgment has passed, the people in the plain of resurrection will decide to seek someone

to intercede for them to be relieved from their suffering. They will not yet know where to go. They will come to the Prophet Muhammad (peace be upon him) and say: 'O Prophet of Allah! Allah has given you the authority to intercede. Today, you are content. Please intercede for us and save us from this calamity.' The Prophet will respond: 'I am the one for this task' and 'I am the one you have been searching for.' He will then present himself in the Divine Presence, make prostration, and be told: 'O Muhammad! Raise your head, say, and you will be heard; ask, and you will be given; intercede, and your intercession will be accepted.' The Prophet will then start interceding until even those with just a small amount of faith in their hearts will be saved from Hell. Even those who were true believers but had no good deeds will be removed from Hell. Then all the prophets will intercede for their communities, as well as saints, martyrs, scholars, hafiz, pilgrims, and everyone with a religious position will intercede for their own people. Even deceased children will intercede for their parents. Scholars will intercede for those who served them in various ways."
(Sources include Sahih Bukhari, Musnad Ahmad ibn Hanbal, Sahih Muslim, Sunan Ibn Majah, Fath al-Bari, Sunan Abu Dawood, Shua'b al-Iman)

16. On the Day of Judgment, every person will be given their record of deeds. (Surah Al-Isra, 17:13-14)

17. The righteous will have their right hand, and the wicked will have their left hand. For the disbeliever, his chest will be torn open, and his left hand will be pulled behind his back and given to him there. (Surah Al-Haaqqa, 69:19-20; Surah Al-Haaqqa, 69:25; Surah Al-Inshiqaq, 84:10-12)

18. The scale (Mezaan) is real. People's good and bad deeds will be weighed on it. If the scale of good deeds is heavy, it means it will rise; it's not like the worldly scales where the heavier side goes down.

(Manh al-Rawd al-Azhar, p. 95; Surah Fatir, 35:10; Takmil al-Iman, p. 78; al-Fatawa al-Ridawiyya, Vol. 29, p. 626)

19. The Pond of Al-Kawthar that was granted to the Prophet ﷺ is real." (Musnad Ahmad ibn Hanbal, Vol. 4, p. 305; Sharh al-Aqa'id al-Nasafiyya, p. 105)

20. The distance of this pond is a month's journey.

(Sahih Bukhari, Book of Piety, Chapter on the Pond, Hadith 6579, Vol. 4, p. 267)

21. Its edges are adorned with domes of pearls, its four corners are equal, i.e., right angles. Its soil is highly fragrant with musk. Its water is whiter than milk, sweeter than honey, purer than

musk, and the vessels are more numerous than the stars. Anyone who drinks from it will never be thirsty again. It has two channels from Paradise that continuously flow into it, one of gold and one of silver.

(Sahih Muslim, Book of Virtues, Chapter on the Prophet's Pond, pp. 1256-1260)

22. The Bridge (Sirat) is real. It is a bridge set up over Hell, thinner than a hair and sharper than a sword. It is the only way to enter Paradise. The Prophet (peace be upon him) will cross it first, followed by other prophets, then his Ummah, and then other nations. People will cross the bridge according to their deeds—some will move as fast as lightning, some like a strong wind, some like a bird in flight, some like a horse, and some like a person running. Some will crawl on their backs or walk like ants. On both sides of the bridge will be large hooks. Allah alone knows how large they will be. Those who are decreed to be caught will be seized. Some will be injured but saved, and some will fall into Hell and be destroyed.

(Sahih Bukhari, Book of Prostration, Hadith 806, Vol. 1, p. 282; Sahih Muslim, Chapter on the Knowledge of the Path, Hadith 302, p. 115)

23. At the time of reckoning and crossing the bridge, the Prophet ﷺ will sometimes go to the Scale (Mezaan). There, if he sees

a deficiency in someone's good deeds, he will intercede for them to be saved.

He will then be seen at the Pond of Al-Kawthar, quenching the thirst of the thirsty, and then he will return to the bridge to help those who are falling.

(Muslim, Chapter on the Lowest of the People of Paradise, Hadith 329, p. 127; Tirmidhi, Chapter on the Sirat, Hadith 2448, Vol. 4, p. 195).

Description of Paradise

1. Heaven is a place that Allah has made for believers, where there are blessings that no eye has seen, no ear has heard, and no heart has imagined. (Sahih Muslim, Book of Paradise, Hadith 2824, p. 1615)

2. Any description given to understand its beauty is merely an approximation, for the highest worldly thing cannot compare to anything in Paradise. If even a nail-sized piece of Paradise were revealed, it would adorn the heavens and the earth, and if the bracelet of a Paradise dweller were shown, it would outshine the sunlight, just as the sun outshines the stars.

(Sunan al-Tirmidhi, Book of Description of Paradise, Chapter on the Description of the People of Paradise, Hadith 2547, vol. 4, p. 241)

3. If a maiden of Paradise were to look towards the earth, it would illuminate and fill the space between heaven and earth with fragrance, and her veil is better than the world and all it contains. (Sahih al-Bukhari, Book of Heart-Softening, Chapter on the Description of Paradise and Hell, vol. 4, p. 264)

4. In another narration, it is said that if a maiden were to reveal her palm between the heavens and the earth, the people would be seduced by her beauty, and if she were to show her veil, the beauty of the sun would be eclipsed like a lamp in front of the sun.

(Al-Targhib wal-Tarhib, Book of the Description of Paradise and Hell, Chapter on the Description of the Women of Paradise, vol. 4, p. 298)

5. Only Allah and His Messenger know the exact extent of Paradise, but it is generally stated to have a hundred levels, and the distance between each level is like that between the heavens and the earth. As for the size of each level, it is said that if the entire world were to be placed in one level, it would still be spacious.

(Sunan al-Tirmidhi, Book of Description of Paradise, Chapter on the Description of the Levels of Paradise, Hadith 3539, 3540, vol. 4, p. 238-239)

6. In Paradise, there is a tree under whose shade a rider could travel for a hundred years without crossing it, and the doors of

Paradise will be so wide that a fast horse would take seventy years to cross from one side to the other, yet due to the abundance of people, there will be congestion at the gates to the extent that it will make noise.

(Sahih Muslim, Book of Paradise, Chapter on There is a Tree in Paradise, Hadith 2727, p. 1517,Al-Musnad by Imam Ahmad bin Hanbal, Hadith of Abu Razin Al-Aqili, vol. 5, p. 475)

7. There will be palaces made of various jewels in Paradise, so clear and transparent that the inside will be visible from the outside and vice versa.

(Al-Targhib wal-Tarhib, Book of the Description of Paradise and Hell, Chapter on the Levels of Paradise and its Rooms, vol. 4, p. 281)

8. The walls of Paradise are made of bricks of gold and silver, with musk as the mortar.

(Majma' al-Zawa'id, Book on the People of Paradise, Chapter on the Structure of Paradise, vol. 10, p. 732)

9. One brick of gold and one brick of silver, with saffron ground, and the pebbles of Paradise will be pearls and rubies.

(Sunan al-Darimi, Book of Heart-Softening, Chapter on the Structure of Paradise, Hadith 2821, vol. 2, p. 429)

10. In another narration, it is stated that in the Garden of Eden, one brick is of white pearl, one of red ruby, one of green emerald, and the mortar is of musk, with saffron grass, pebbles of pearls, and soil of amber.

(Al-Targhib wal-Tarhib, Encouragement Towards Paradise and its Blessings, Chapter on the Structure of Paradise and its Soil and Pebbles, Hadith 33, vol. 4, p. 283)

11. There will be a tent in Paradise made of a single pearl, sixty miles high.

(Sahih Muslim, Book of Paradise and Its Description and Its People, Chapter on the Description of the Tents of Paradise, p. 1522)

12. In Paradise, there are four rivers: one of water, another of milk, a third of honey, and the fourth of wine, and streams will flow from them to every dwelling.

(Surah Muhammad, 47:15,Al-Musnad by Imam Ahmad bin Hanbal, Hadith 20072, vol. 7, p. 242) ,Al-Mirqat, vol. 9, p. 616)

13. The rivers of Paradise do not flow in dug-out channels but above the ground, with their banks made of pearls and rubies, and the bed of the rivers will be pure musk.

(Al-Targhib wal-Tarhib, Book of the Description of Paradise and Hell, Chapter on the Rivers of Paradise, vol. 4, p. 286)

14. The wine of Paradise is not like the wine of this world, which has a foul smell, bitterness, and intoxication that causes people to lose their minds and behave irrationally; rather, it is pure and free from all these defects. (Surah Muhammad, 47:15,Tafsir Ibn Kathir, vol. 7, p. 289)

15. The people of Paradise will have the most delicious foods, and whatever they desire will be instantly available to them.

(Part 23, Surah Fussilat, Verse 31, Tafsir Ibn Kathir, Vol. 7, p. 162)

16. If someone wishes to eat a bird after seeing it, it will come roasted before them immediately. (Tafsir Ibn Kathir, Vol. 7, p. 162).

17. If one desires water, milk, wine, or honey, a jug will appear in their hand with exactly the right amount and then disappear after drinking. Each person will have the capacity of 100 people for eating, drinking, and sexual intercourse.

(Al-Targhib wa Al-Tarhib, Musnad, Vol. 4, p. 74)

18. Pleasant belching and fragrant perspiration will occur after meals, with the scent of musk. (Sahih Muslim, Vol. 4, p. 1520)

19. People in heaven will have no body hair except on their heads, eyelashes, and eyebrows, and will appear to be 30 years old forever. (Sunan al-Tirmidhi, Vol. 4, p. 244)

20. If someone desires children, the pregnancy, birth, and aging to 30 years will happen in an instant. (Sunan al-Tirmidhi, Vol. 4, p. 254)

21. There will be no sleep, as sleep is a form of death.

(Al-Mu'jam Al-Awsat, Vol. 1, p. 266)

22. Thrones will move to bring people together or high-class mounts will take them wherever they wish to go.

(Al-Targhib wa Al-Tarhib, Sunan al-Tirmidhi, Vol. 4, p. 244)

23. After a week, people in heaven will be allowed to visit God. They will see God's light and sit on different types of thrones.

The sight of God will be as clear as seeing the sun and the moon without any hindrance. God will remind them of their past sins, which they will remember having been forgiven for, and then grant them access to a market where they can take whatever they wish without any transactions

(Sunan al-Tirmidhi, Vol. 4, p. 246)

24. Heaven and Hell are real, and denying them makes one a disbeliever. (Sharh Al-Aqa'id Al-Nasafiyyah, Al-Hadiqa Al-Nadiyah, Al-Shifa).

Descriptions of Hell

1. Hell is a place that manifests the immense wrath and power of Allah Almighty . The sufferings there are beyond human imagination, just as Allah's blessings are beyond count.

(Bahar-e-Shariat, Vol. 1, p. 163)

2. The lightest punishment in Hell will be shoes of fire that make the brain boil like a copper pot, making the person feel they are in the worst torment, even though it is the lightest.

(Sahih Muslim, Vol. 1, p. 134)

3. Hell's fire is seventy times hotter than worldly fire and has been burning for thousands of years to turn from red to white and then to black. (Sunan al-Tirmidhi, Vol. 4, p. 266)

4. If even a needle-hole size of Hellfire were opened to the world, it would cause everyone to perish from its heat. (Al-Mu'jam Al-Awsat, Vol. 2, p. 78)

5. The fire prays not to be returned to Hell, yet humans continue to perform deeds that lead them there. (Sunan Ibn Majah, Vol. 4, p. 528)

6. The depth of Hell is so great that a rock thrown from its edge would take seventy years to reach the bottom. (Sunan al-Tirmidhi, Vol. 4, p. 260, 265)

7. Hell contains immense iron hammers that cannot be lifted by all humans and jinn together, and monstrous scorpions and snakes that inflict agony lasting a thousand years. (Musnad Ahmad, Vol. 4, p. 58, 217)

8. In Hell, there will be various types of punishments. Angels will strike with such heavy iron maces that if one mace were placed on the earth, all of humanity and jinn together would be unable to lift it. (al-Musnad by Imam Ahmad ibn Hanbal, Hadith 11233, Vol. 4, p. 58)

9. There will be scorpions as large as the necks of Bactrian camels and great snakes known only to Allah. If one of these snakes bites, its burning pain, and unease will last for a thousand years. (al-Musnad by Imam Ahmad ibn Hanbal, Hadith 17729, Vol. 6, p. 217)

10. They will be given boiling water like the residue of burnt oil to drink, which will cause the skin of their faces to fall off upon approaching. Scalding water will be poured over their heads. (Part 15, Surah Al-Kahf, Verse 29; Part 17, Surah Al-Hajj, Verse 19)

11. The pus flowing from the bodies of the people of Hell will be given to them to drink, and they will be given thorny plants to eat. (Part 13, Surah Ibrahim, Verse 16; Part 25, Surah Ad-Dukhan, Verse 43)

12. These thorny plants will be such that if a drop were to fall into this world, it would ruin the livelihoods of all the people of the world. (Sunan al-Tirmidhi, Book of the Description of Hell, Vol. 4, p. 263)

13. And it will choke in their throats. (Tafsir al-Tabari, Vol. 12, p. 289)

14. They will ask for water to help swallow it.Boiling water will be given to drink, causing the face's skin to peel off and intestines to break apart. (Surah Al-Kahf: 29, Surah Al-Hajj: 19)

15. The food will be thorny plants, and pus from their own bodies. (Surah Ibrahim: 16, Surah Ad-Dukhan: 43)

16. Inhabitants of Hell will call upon the guardian angel Malik for death to end their suffering, but after thousands of years of no response, they will be told to speak to God directly. After calling God by His merciful names for another thousand years, they will be told to remain in Hell and not speak to Him. This will bring utter despair. (Sunan al-Tirmidhi, Vol. 4, p. 264)

17. They will wail and cry out like the braying of a donkey.

(Sharh al-Sunnah, Chapter on the Description of Hell and Its People, Hadith 4316, Vol. 7, pp. 565-566)

18. Initially, they will shed tears, but when their tears are exhausted, they will weep blood. Their cheeks will develop trenches-like pits from the crying, and the amount of blood and pus they shed will be so much that if boats were placed in it, they would float.

(Sunan Ibn Majah, Book of Asceticism, Chapter on the Description of Hell, Hadith 4324, Vol. 4, p. 531)

19. The appearance of the people of Hell will be so horrifying that if one of them were brought into this world in that state, all people would die from the horror and stench.

(Al-Targhib wa al-Tarhib, Book of the Description of Paradise and Hell, Chapter on the Greatness of the People of Hell, Vol. 4, p. 263)

20. Their bodies will be so large that the distance from one shoulder to the other will take a fast rider three days to cover.

(Sahih al-Bukhari, Book of Heart-Softening Narrations, Chapter on the Description of Paradise and Hell, Vol. 4, p. 260)

21. Each of their molars will be the size of Mount Uhud, the thickness of their skin will be forty-two cubits, and their tongues will drag outside their mouths for one to two leagues (three thousand to six thousand yards), being trampled by people. Their sitting space will be as wide as the distance from Mecca to Medina, and their upper lip will shrink up to the middle of their heads while their lower lip will hang down to their navels.

(Musnad Ahmad, Hadith 8418, Vol. 3, p. 231; Sunan al-Tirmidhi, Chapter on What Has Been Related About the Greatness of the People of Hell, Vol. 4, pp. 260-261, 264)

22. From these descriptions, it becomes clear that the forms of the disbelievers in Hell will not be human, as the human form is the best of forms and beloved to Allah because it resembles His beloved. Rather, their forms will be as described above. (Part 30, Surah al-Tin, Verse 4; Daqa'iq al-Akhbar, p. 3; Ma'arij al-Nubuwwah, p. 41)

23. In the end, for the disbelievers, they will be enclosed in coffins of fire matching their size, then set ablaze and locked with a lock of fire. This coffin will be placed inside another coffin of fire, with fire burning between them and locked with

another lock of fire. This will be done repeatedly until they are enclosed in multiple coffins, all ablaze. Each disbeliever will then believe that no one else is left in the fire, and this will be a punishment upon punishment for eternity.

(Al-Ba'ath wa al-Nushur by Al-Bayhaqi, Vol. 2, p. 61, Hadith 524)

24. When all the people destined for Paradise have entered it, and only those who are to remain in Hell forever are left, death will be brought and placed between Paradise and Hell in the form of a ram. Then a caller will call out to the people of Paradise, and they will look on fearfully, thinking they might be taken out from there. The people of Hell will be called out to, and they will look on joyfully, hoping they might be relieved from their torment. Then it will be asked of all of them, "Do you recognise this?" They will all say, "Yes, this is death." Then it will be slaughtered, and it will be said: "O people of Paradise! Eternity for you and no death. O people of Hell! Eternity for you and no death." At that moment, the people of Paradise will have joy upon joy, and the people of Hell will have sorrow upon sorrow.

(Sahih al-Bukhari, Chapter on the Description of Paradise and Hell, Vol. 4, p. 260, Hadith 6548; Ibn Majah, Chapter on the Description of Hell, Hadith 4327, Vol. 4, p. 532)

The Explanation of Fate (Taqdeer)

1. Predestination means that Allah, with His knowledge, knew how things would happen and what people would do, and wrote it down accordingly.

(Al-Fiqh al-Akbar, p. 40)

2. The fact that Allah knows or has written something down does not mean that we are forced to do it. Instead, He wrote down what we were going to do. If Zaid was going to do wrong, it was written for him. If Zaid was going to do good, good would have been written for him. Thus, Allah's knowledge or His writing does not compel anyone.

(Sharh al-Nawawi, Kitab al-Iman, Vol. 1, p. 27; Fatawa Ridawiyyah, Vol. 29, p. 285)

3. The Prophet Muhammad ﷺ described those who deny predestination as the Magians of this Ummah and commanded us to stay away from this misguided sect. According to a narration by Jabir bin Abdullah رضی اللہ عنہ, the Prophet ﷺ said: "Indeed, the Magians of this Ummah are those who deny Allah's decree. If they fall ill, do not visit them, if they die, do

not attend their funeral, and if you meet them, do not greet them. (Ibn Majah, Kitab al-Sunnah, Bab fi al-Qadar, Vol. 1, p. 70, Hadith 92)

4. There are three types of predestination:

   (a) Mubram Haqiqi: It is not contingent upon anything in Allah's knowledge and cannot be changed. Even the most beloved servants of Allah, if they accidentally ask about it, are redirected.

   (b) Mu'allaq Mahdh: It is contingent in the records of the angels and can often be changed by the prayers of saints.

   (c) Mu'allaq Shabiha bi Mubram: It is not contingent in the records of the angels but is contingent in Allah's knowledge. From the perspective of the records of the angels, it can be considered Mubram. This is accessible to the special and the great, and this is what Shaykh Abdul Qadir Jilani رحمة الله عنه referred to when he said, "I can overturn the decreed fate." (Maktubat Imam Rabbani, Farsi, Maktub No. 17, Vol. 1, pp. 123-124)

5. Issues of fate and predestination cannot be comprehended by ordinary intellects. Delving too deeply into them leads to

destruction. Abu Bakr and Umar رضی اللہ عنہ were prohibited from discussing this topic.

(Al-Mu'jam al-Kabir, Hadith 1423, Vol. 2, p. 95)

6. We are not created like stones and other inanimate objects without feeling or movement. Instead, we have been given a kind of choice to do or not do things, along with the intellect to distinguish between good and bad, benefit and harm. Allah has provided all kinds of means and resources so that when one wants to do something, the necessary means are available. Therefore, we are accountable for our actions.

(Manh al-Rawd al-Azhar, pp. 42-43; Al-Hadiqa al-Nadiya, Vol. 1, p. 262).

Description on Faith and Disbelief

1. Faith means truly believing in all the essentials of religion, and denying even one of these essentials is considered disbelief, even if one believes in all other essentials.

(Sharh al-Aqa'id al-Nasafiyyah, Mabhas al-Iman, p. 120; al-Musamarah wa al-Musayarah, p. 330)

2. Essentials of religion are those religious matters known to everyone, such as the oneness of Allah, the prophethood of the prophets, paradise and hell, resurrection, etc. For example,

believing that Prophet Muhammad (peace be upon him) is the last prophet and that no new prophet can come after him. The general public refers to those Muslims who are not counted among scholars but benefit from their company and have a taste for religious knowledge, not those who live in remote areas and cannot even recite the Kalimah correctly. Their ignorance of the essentials of religion does not make those essentials non-essential. However, it is necessary for their being Muslims that they do not deny the essentials of religion and believe that everything in Islam is true, having faith in them in general.

(al-Musamarah wa al-Musayarah, al-Kalam fi Muta'alliq al-Iman, p. 330;
al-Ashbah wa al-Nazair, al-Fann al-Thani, Kitab al-Siyar, p. 189;
al-Bahr al-Raiq, Kitab al-Siyar, Bab Ahkam al-Murtaddin, Vol. 5, p. 202;
al-Hindiya, Kitab al-Siyar, Bab Ahkam al-Murtaddin, Vol. 2, p. 263;
Fatawa Ridawiyyah, Vol. 1, p. 181)

3. The essence of faith is just the affirmation. As for the declaration, if there is no opportunity to express it after the affirmation, then in Allah's sight, the person is a believer. If there is an opportunity and it is demanded, but the person does not declare, then they are a disbeliever. If it is not demanded, then they are considered a disbeliever in worldly matters, such as not performing the funeral prayer for them or burying them

in a Muslim cemetery, but in Allah's sight, they are a believer if they have not displayed any action against Islam.

(Sharh al-Aqa'id al-Nasafiyyah, Mabhas al-Iman, pp.120-124; al-Nibras, p. 250; al-Durr al-Mukhtar, Kitab al-Jihad, Bab al-Murtad, Vol. 6, p. 342; Fatawa Ridawiyyah, Vol. 14, p. 124)

4. If someone is forced to utter words of disbelief, meaning they are given a real threat of being killed or having a limb cut off, and they consider the threatener capable of carrying out the threat, then they are allowed to utter words of disbelief with their tongue, but their heart must remain firm in faith as it was before. However, it is still better to be killed than to utter words of disbelief. (Radd al-Muhtar, Kitab al-Jihad, Bab al-Murtad, Vol. 6, p. 346)

5. There is no intermediary state between faith and disbelief. A person is either a Muslim or a disbeliever; there is no third state where one is neither a Muslim nor a disbeliever. (Al-Tafsir al-Kabir, Vol. 6, p. 206)

6. One who does not accept Islam is called a disbeliever.

7. A renegade (murtad) is a person who reverts to disbelief after being a Muslim, such as by denying an essential part of the religion. This act is called apostasy.

(Al-Durr al-Mukhtar, Kitab al-Jihad, Bab al-Murtad, Vol. 6, p. 344)

8. A hypocrite is someone who outwardly claims to be a Muslim but inwardly denies Islam. This act is called hypocrisy.

(Tafsir al-Khazin, Vol. 1, p. 26)

9. A polytheist is someone who considers anyone other than Allah as necessarily existent or worthy of worship. This is the worst form of disbelief, and this act is called polytheism.

(Sharh al-Aqa'id al-Nasafiyyah, Mabhas al-Af'al Kulluha bi Khalq Allah Ta'ala, p. 78)

10. A major sinner (murtakib kabirah) is still a Muslim and will enter Paradise, whether Allah forgives them out of His grace, the Prophet intercedes for them, or they receive some punishment for their deeds. After that, they will never leave Paradise.

(Al-Aqa'id by Umar al-Nasafi, p. 221)

11. Anyone who prays for forgiveness for a disbeliever after their death, or calls a dead apostate or a dead Hindu "forgiven" or "heavenly," becomes a disbeliever themselves.

(Fatawa Ridawiyyah, Vol. 21, p. 228)

12. Certain actions that are absolutely contrary to faith are those that lead to disbelief, such as worshiping idols or the sun and moon, or insulting the Prophet, the Quran, or the Sacred Kaaba. Such acts are definitely disbelief.

(Sharh al-Aqa'id al-Nasafiyyah, pp. 109-110)

13. Some actions are signs of disbelief, such as wearing a thread (a cord worn by Hindus from the neck to under the armpit, and by Christians, Magians, and Jews around the waist), keeping a tuft of hair (a few strands of hair kept by Hindus as a vow), applying a mark (a mark applied by Hindus on the forehead), wearing a cross. Scholars consider those who commit these actions to be disbelievers. If such actions lead to disbelief, the person is required to embrace Islam again and renew their marriage with their wife.

(Manh al-Rawd al-Azhar lil-Qari, Chapter on Clear and Figurative Disbelief, p. 185; Fatawa Ridawiyyah, Vol. 24, p. 549; al-Uqood al-Durriyyah, Chapter on Apostasy and Punishment, Vol. 1, p. 101)

14. Participation in the religious festivals of disbelievers, such as Christmas and Diwali, is prohibited and Haram. There is a hadith in Abu Dawood: "Whoever joins and stays with a polytheist is like him."

(Sunan Abi Dawood, Kitab al-Jihad, Chapter on Living in a Land of Polytheism, Vol. 3, p. 93, al-Maktabah al-Asriyyah, Beirut)

15. To regard or honour the religious festivals of disbelievers is disbelief. The Fatawa Hindiyyah states: "Anyone who attends the Zoroastrian festival to align with them on the day they practice superstitions will be declared a disbeliever.

(Fatawa Hindiyyah, Kitab al-Siyar, Chapter on Apostasy, Reasons for Disbelief, Vol. 2, p. 276, Dar al-Fikr, Beirut)

Explanation of Blasphemous Words (Kufriya Kalimat)

1. Nowadays, ignorance is widespread. Due to this ignorance, people sometimes use words that are not only forbidden but also considered blasphemous. It is obligatory to learn about forbidden words and blasphemous expressions.

(Fatawa Shami, Vol. 1, p. 107)

To know if a statement is blasphemous, keep these rules in mind.

2. Saying Allah is powerless is disbelief. Words that imply Allah's powerlessness are disbelieving, such as saying to a

boastful person, "Allah cannot match your tongue, how can I do it?" or saying, "Allah has no power over women, how can I control them? (Khalasat al-Fatawi, Kitab al-Alfaz al-Kufr, Vol. 4, p. 384)

3. Ascribing a location to Allah is disbelief, as Allah is above and beyond all locations. Saying, "Allah is above, and you are below," is disbelief.

(al-Fatawa al-Khaniyyah, Kitab al-Siyar, Chapter on What Constitutes Disbelief, Vol. 2, p. 470)

4. Considering Allah's punishment to be light is disbelief. If someone says, "Don't sin, otherwise Allah will throw you in hell," and the response is, "I am not afraid of hell" or "I don't care about Allah's punishment," or if someone says, "What can Allah do, except throw me into hell," these are all disbelieving statements. .(Fatawa Hindiyyah, Kitab al-Siyar, Chapter on Apostasy, Vol. 2, pp. 260-262)

5. Objection to Allah is also disbelief. For example, saying, "O Allah, how come you gave so many blessings to someone else and left me in suffering, is this justice?" or complaining in hardships, "You took my wealth and children, and what else is left that you haven't taken," is disbelief.

(Fatawa Hindiyyah, Kitab al-Siyar, Chapter on Apostasy, Vol. 2, pp. 275-276)

6. Insulting the prophets or attributing immorality to them is disbelief, such as attributing adultery to Prophet Yusuf عليه السلام. (Fatawa Hindiyyah, Kitab al-Siyar, Chapter on Apostasy, Vol. 2, p. 263)

7. Whoever does not acknowledge Prophet Muhammad ﷺ as the final and last of the prophets, or insults any aspect of the Prophet, or disparages his blessed hair or clothing, or criticises his practices, such as growing a beard, trimming moustaches, wearing a turban, or letting the turban's tail hang, is committing disbelief. (Fatawa Hindiyyah, Kitab al-Siyar, Chapter on Apostasy, Vol. 2, p. 263)

8. To criticise or insult Angel Gabriel or Michael or any angel is disbelief. If someone expresses hatred or enmity towards the Angel of Death by saying, "He has arrived" or compares someone to the Angel of Death, it is disbelief if the intention is to insult the Angel of Death; otherwise, it is not disbelief if it is merely dislike of death. (Fatawa Hindiyyah, Kitab al-Siyar, Chapter on Apostasy, Vol. 2, p. 266)

9. Criticising, insulting, or making fun of any verse of the Quran is disbelief. For instance, some people, when told not to shave their beard, might sarcastically quote the Quranic phrase "(كلا سوف تعلمون)", interpreting it as "clean it all off." This is an

alteration and mockery of the Quran, and both are forms of disbelief. Similarly, using Quranic verses out of context to make jokes, such as quoting "(ان الصلوة تنهى)" when someone prefers to pray alone rather than in congregation, is also considered disbelief. (Fatawa Hindiyyah, Kitab al-Siyar, Chapter on Apostasy, Vol. 2, p. 266)

10. Statements that imply denial or disrespect of the obligatory nature of prayer are disbelief. For example, saying "I pray, but it doesn't matter" or "What's the point of praying?" or "My parents are dead, so why should I pray?" or reducing the significance of Ramadan prayers is disbelief. Such statements imply rejection of the obligation of prayer.

    (Fatawa Hindiyyah, Kitab al-Siyar, Chapter on Apostasy, Vol. 2, pp. 267-268)

11. Making statements that disrespect or belittle fasting is disbelief. For instance, saying that fasting is only for those who lack food or questioning why one should fast if food is available shows disrespect to the practice. (Bahar-e-Shari'at, Part 9, p. 465)

12. Disrespecting scholars of religion without cause, simply because they are scholars, is disbelief. For example, mocking a scholar by placing them on a high seat and jokingly asking questions, then hitting them with a cushion, is disbelief.

    (Fatawa Hindiyyah, Kitab al-Siyar, Chapter on Apostasy, Vol. 2, p. 270)

13. Disrespecting the Sharia, such as saying "I don’t know Sharia" or refusing to accept a scholar's fatwa, or disregarding Sharia in favour of customs, is disbelief according to some scholars.

(Fatawa Hindiyyah, Kitab al-Siyar, Chapter on Apostasy, Vol. 2, p. 272)

14. Teaching disbelief to someone, even as a joke or in play, is disbelief. For example, teaching someone to say a disbelieving statement to make their husband leave is itself an act of disbelief. (Bahar-e-Shari'at, Part 9, p. 465)

15. Saying “We should not call someone a disbeliever, as we don’t know their end” is incorrect. The Quran calls disbelievers disbelievers and commands us to do the same: "Say, ‘O disbelievers!’" It is not for us to know the end, but Sharia makes a clear distinction between disbelievers and Muslims.

(Bahar-e-Shari'at, Part 9, p. 455)

16. If someone unintentionally utters a disbelieving word but dislikes it and expresses it as a mistake, they are not considered a disbeliever. However, if they insist or support the disbelieving word, then they are considered a disbeliever.

(Rad al-Muhtar, Kitab al-Jihad, Chapter on Apostasy, Vol. 6, p. 353)

17. If disbelief crosses the mind but one finds it repulsive and does not speak it, this is not disbelief. It actually shows strong faith because if there was no faith, they wouldn't find it repulsive.

(Fatawa Hindiyyah, Kitab al-Siyar, Chapter on Apostasy, Vol. 2, p. 283)

18. If disbelief is certain, the woman will exit the marriage. After reverting to Islam, if the woman agrees, she can remarry her former husband. Otherwise, she can marry whomever she prefers, and her former husband has no right to prevent her from marrying someone else. If she is kept by her former husband after reverting to Islam without remarrying, their relationship would be considered fornication, and any children born from it would be considered illegitimate. If disbelief is not certain, meaning some scholars consider her a disbeliever and others do not (i.e., she is deemed a disbeliever by jurists but not by theologians)then both renewal of Islam and renewal of marriage will be required.

(Al-Durr al-Mukhtar, Kitab al-Jihad, Chapter on Apostasy, Vol. 6, p. 377)

19. Repentance for disbelief is accepted if one acknowledges the disbelief, detests it in their heart, and mentions the specific

disbelief in their repentance. To repent, say: “O Allah, I repent from the disbelief I have committed, and I bear witness that there is no deity but Allah and Muhammad is His Messenger.” If multiple acts of disbelief were committed and you cannot remember them, say: “O Allah, I repent from all acts of disbelief I have committed.” If unsure whether

disbelief occurred, say: “O Allah, if I have committed any disbelief, I repent from it.” Then recite the Shahada.If, Allah almighty forbid, someone has uttered several blasphemies and does not remember what was said, they should say: “O Allah, I repent from all the blasphemies I have committed,” and then recite the Shahada. (If one knows the translation of the Shahada, there is no need to repeat the translation aloud.)If it is not even known whether any blasphemy was committed, but one wants to make a precautionary repentance, they should say: “O Allah, if I have committed any blasphemy, I repent from it,” and then recite the Shahada.

The Companions of the Prophet ﷺ

A. A person who saw the Prophet ﷺ in a state of faith and died in that faith is called a companion.

(Fath al-Bari, Book of the Virtues of the Companions, Vol. 8, p. 3)

B. All the Companions of the Prophet ﷺ are righteous and just. When their mention is made, it is obligatory to speak of them in a good way. (Sharh al-Aqaid al-Nasafiyya, p. 162; Minhaj al-Rawd al-Azhar, p. 71)

C. Holding bad beliefs about any Companion, meaning having negative opinions about them, is heresy and leads to damnation. This is because it indicates hatred towards the Prophet ﷺ such a person is a rejecter, even if they accept the four Caliphs and claim to be Sunni. For example, this applies to people like Amir Muawiya and his father Abu Sufyan, his mother Hindah, and others like Amr ibn As, Mughira ibn Shu'ba, and Abu Musa al-Ash'ari. Even Wahshi, who killed Hamza before converting to Islam and later killed the false prophet Musaylimah, is included. To show disrespect to any of these Companions is heresy, and those who do so are rejecters, although it cannot be compared to disrespecting the first two

Caliphs, as their disrespect and denial of their caliphate is considered disbelief by scholars.

(Sunan al-Tirmidhi, Book of Virtues, Hadith 3888, Vol. 5, p. 463; Asad al-Ghaba, Vol. 5, p. 454; Fath al-Qadir, Book of Imamate, Vol. 1, p. 304)

D. No matter how high a saint's rank is, they do not reach the rank of a Companion. (Mirkah, Book of Trials, Hadith 5401, Vol. 9, p. 282; Fatawa Rizawiyya, Vol. 29, p. 357)

E. It is strictly forbidden to delve into the disputes between the Companions. Muslims should recognise that all of them were devoted and true followers of the Prophet ﷺ. (Bahar-e-Shariat, Part 1, p. 254)

F. Indeed, all Companions are destined for Paradise. They will not even hear the faintest sound of Hell and will always be in their desired state. The great fear of the Day of Judgment will not make them sad, and the angels will greet them, saying, "This is the Day you were promised." This is what the Quran says. (Surah al-Anbiya, 21:101-103)

G. The Companions and the family of the Prophet ﷺ are not infallible. Some Companions made mistakes, but their errors are not against Allah and His Messenger. Allah mentioned in Surah Al-Hadid that He has promised Paradise to both the

Companions before and after the conquest of Mecca. It is not permissible to speak ill of any Companion. (Surah al-Hadid, 57:10)

H. Amir Muawiya رضی اللہ عنہ was a Companion of the Prophet ﷺ. It is reported in Sahih al-Bukhari that when someone mentioned Amir Muawiya, Ibn Abbas said, "He was a Companion of the Messenger of Allah ﷺ." (Sahih al-Bukhari, Vol. 1, p. 531)

I. To hold animosity towards Amir Muawiya is wretchedness. Signs of animosity towards him include objecting to any praise of him and attempting to falsely accuse him of disrespecting Ali ibn Abi Talib رضی اللہ عنہ and misleading people about Amir Muawiya.

J. Anyone who speaks ill of the scribe of revelation, Companion of the Prophet, Amir Muawiya, and criticises him is considered one of the dogs of Hell and is not from the Ahl al-Sunnah. Imam Shahab al-Din Ahmad ibn Muhammad Khafaji of Egypt said, "Whoever criticises Muawiya is one of the dogs of Hell." (Naseem al-Riyad, Vol. 4, p. 525, Beirut).

The Rightly Guided Caliphs

After the Prophet Muhammad ﷺ the rightful caliph was Hazrat Abu Bakr Siddiq, then Hazrat Umar Farooq, then Hazrat Uthman Ghani, then Hazrat Mawla Ali, and then for six months Hazrat Imam Hasan Mujtaba (may Allah be pleased with them). These individuals are known as the Rightly Guided Caliphs, and their caliphate is called the Rightly Guided Caliphate, as they fully discharged the true responsibility of being the Prophet's successor."

(Reference: Manh al-Rawd al-Azhar, p. 28;
Faiz al-Qadir, Vol. 4, p. 664)

After the Prophets and Messengers, the most virtuous is Siddiq Akbar, then Umar Farooq-e-Azam, then Uthman Ghani, and then Mawla Ali رضی الله عنهم. Their caliphate is in order of their virtue, meaning the one who was most virtuous and esteemed with Allah became the caliph first. It is not about the order of caliphate being based on administrative skill, as some modern Sunni sects claim. If that were the case, then Farooq-e-Azam رضی الله عنه would be the most virtuous. (Reference: Sharh al-Aqaid al-Nasafiyya, on the topic of the best people after our Prophet, p. 149-150)

Anyone who claims that Mawla Ali رضی اللہ عنہ is more virtuous than Siddiq or Farooq رضی اللہ عنہم is misguided and of deviant beliefs. (Reference: Fatawa Bazaziya, Book of Travel, Vol. 6, p. 319; Fath al-Qadir, Chapter on Imamate, Vol. 1, p. 304)

After the four Rightly Guided Caliphs, the remaining ten of the Ten Promised Paradise, the family of the Prophet Hasan and Husayn, and the companions of Badr, Uhud, and the Pledge of Ridwan have greater virtue, and they are certainly destined for Paradise. (Reference:Sharh al-Muslim by Nawawi, p. 275 Surah Al-Anbiya, Verses 101-103)

The Rightly Guided Caliphate lasted for thirty years, ending with the six months of Hazrat Imam Hasan Mujtaba's رضی اللہ عنہ caliphate. Then the caliphate of Amir al-Mu'minin Umar ibn Abd al-Aziz (may Allah be pleased with him) began, and in the end times, Hazrat Imam Mahdi رحمۃ اللہ علیہ will come.

(Reference: al-Nibras, p. 308; al-Mustadrak by al-Hakim, Book of Trials and Tribulations, Hadith 8702, Vol. 5, p. 766-767; Manh al-Rawd al-Azhar, p. 65)

Hazrat Amir Muawiya رضی اللہ عنہ was the first king of Islam. This is hinted at in the Holy Torah: 'He will be born in Mecca, migrate to Medina, and his kingdom will be in Sham (Syria).' So, although Amir Muawiya's rule is a kingdom, it is of whom? It is the

kingdom of Muhammad, the Messenger of Allah ﷺ . Hazrat Imam Hasan Mujtaba رضی اللہ عنہ deliberately and willingly laid down arms with a large army of loyal followers and handed over the caliphate to Amir Muawiya, pledging allegiance to him. This peace was approved and foretold by the Prophet ﷺ , who said about Imam Hasan: 'This son of mine is a leader; I hope that Allah will reconcile two great factions of the Muslims through him.

(Reference: al-Mustadrak on the Two Authentic Books, Vol. 2, p. 678, Dar al-Kutub al-Ilmiyya, Beirut; Sahih Bukhari, Chapter on the Prophet's Saying to Hasan ibn Ali, Vol. 3, p. 186, Dar Taqwa al-Najat).

The Ahl al-Bayt (Family of the Prophet)رضی اللہ عنہم

1. According to the majority of scholars, Ahl al-Bayt means the Mothers of the Believers (the Prophet's wives), Hazrat Ali, Hazrat Fatima, and the two grandsons Hasan and Husayn, as well as all the Banu Hashim (the Prophet's extended family) رضی اللہ عنہم . (Reference: Sawaneh Karbala, p. 82; Khutbat-e-Muharram, p. 224)
2. The noble Ahl al-Bayt رضی اللہ عنہم are the leaders of Ahl al-Sunnah. Anyone who does not love them is a rejected and cursed outsider (Khariji). (Reference: Bihar al-Shariat, Part 1, p. 362

3. Mother of the Believers Khadijah al-Kubra, Mother of the Believers Aisha Siddiqah, and Hazrat Sayyidah رضی اللہ عنہن are certainly destined for Paradise. They, along with the other daughters and pure wives رضی اللہ عنہم, are superior to all other female companions.

(Reference: Al-Jami' al-Saghir, p. 104, Hadith 1660; Sahih Muslim, Book of the Virtues of the Companions, Hadith 2434, p. 1323; Sahih Bukhari, Book of the Virtues of the Prophet's Companions, Chapter on the Merits of Fatima رضی اللہ عنہا, Vol. 2, p. 550)

4. The two noble grandsons (Hasan and Husayn) رضی اللہ عنہما are certainly among the highest martyrs. Anyone who denies their martyrdom is misguided, corrupt, and a loser.

(Reference: Bihar al-Shariat, Part 1, p. 361)

5. Some virtues of the Ahl al-Bayt رضی اللہ عنہم are as follows:

   (a) An ayah (verse) of Tathir (Purification) was revealed about them. Allah says: 'Indeed, Allah intends to remove all impurity from you, O Ahl al-Bayt, and to purify you with a thorough purification.' (Surah Al-Ahzab, 33:33).

   (b) The Quran commands love for them: Allah says: 'Say, 'I do not ask you for any reward for it except love for [my] near relatives.' (Surah Ash-Shura, 42:23).

(c) It is forbidden to give zakat and other obligatory charity to the Ahl al-Bayt, and it is also forbidden for them to accept it, even if they are in need, as these are the impurities of people. The hadith states: 'Indeed, these charities are the impurities of people, and they are not lawful for Muhammad, nor for the family of Muhammad.'(Sahih Muslim, Chapter on Prohibiting the Use of the Prophet's Family, Vol. 2, p. 754).

(d) The Ahl al-Bayt are superior in lineage to all humans. It is narrated from Hazrat Aisha رضی اللہ عنہا that the Prophet ﷺ said: 'Gabriel said to me: O Muhammad, I have turned the earth from its east to its west, and I did not find anyone better than the sons of Banu Hashim.

(Fadail al-Sahabah by Ahmad ibn Hanbal, Vol. 2, p. 628).

6. The relationship and lineage of the Prophet ﷺ will remain on the Day of Judgment, and all other relationships and lineages will be cut off. The Prophet ﷺ said: 'On the Day of Judgment, all lineages will be cut off except for my lineage and my cause.

(Al-Mu'jam al-Kabir by al-Tabarani, Obaidullah ibn Abi Rafi' about al-Miswar, Vol. 20, p. 25, Maktabah Ibn Taymiyyah, Cairo).

7. The Prophet's pure wives are titled the Mothers of the Believers, and each one is called 'Mother of the Believers' individually.

8. There are eleven Mothers of the Believers. Their names are:

(1) Hazrat Khadijah al-Kubra,

(2) Hazrat Sawda bint Zam'ah,

(3) Hazrat Aisha bint Siddiq Akbar,

(4) Hazrat Hafsa bint Farooq-e-Azam,

(5) Hazrat Zaynab bint Khuzaymah,

(6) Hazrat Umm Salamah bint Abi Umayyah,

(7) Hazrat Zaynab bint Jahsh,

(8) Hazrat Juwayriyyah bint al-Harith,

(9) Hazrat Umm Habibah bint Abu Sufyan,

(10) Hazrat Safiyyah bint Huyayy, and

(11) Hazrat Maymunah bint al-Harith

رضی اللہ عنهن

9. The Prophet ﷺ had three sons:

(1) Hazrat Ibrahim رضی اللہ عنه, whose mother was Hazrat Maria رضی اللہ عنها

(2) Hazrat Qasim رضی اللہ عنه , and

(3) Hazrat Abdullah رضی اللہ عنه, who was also known as Tayyib and Tahir.

- These two sons were from Hazrat Khadijah al-Kubra رضی اللہ عنها .

10. The Prophet ﷺ had four daughters, all from Hazrat Khadijah al-Kubra رضی اللہ عنها. Their names are:

(1) Hazrat Zaynab رضى الله عنها ,

- who was the eldest and married Abu al-As ibn al-Rabi in Mecca. He accepted Islam after the Battle of Badr.

(2) Hazrat Ruqayyah رضى الله عنها ,

- who was younger than Hazrat Zaynab.

(3) Hazrat Umm Kulthum رضى الله عنها,

- who was younger than Hazrat Ruqayyah.
- Both she and Ruqayyah were married one after the other to Hazrat Uthman Ghani رضى الله عنه.

(4) Hazrat Fatimah al-Zahra رضى الله عنها ,

- who was the youngest, married Hazrat Ali al-Murtada رضى الله عنه.

11. Yazid was a vile, sinful person who committed major sins. However, scholars of Ahl al-Sunnah have three opinions on whether Yazid should be called a disbeliever and cursed. Our great Imam Abu hanifa رحمة الله عليه maintains silence, meaning

we call him sinful and vile, but do not declare him a disbeliever or a believer.

(Reference: Fatawa Rizawiyya, Vol. 14, p. 591; al-Nibras, p. 230, 232)

12. God forbid, what relation does Yazid have with the grandson of the Prophet Muhammad ﷺ, Hazrat Imam Husayn رضی اللہ عنہ ? Some misguided people today say: 'What does it matter to us? They are also grandsons.' Such a person is rejected, an outsider, and a Nasibi deserving of Hell.(Reference: Bahar-e-Shariat, Part 1, p. 261).

Statement on Wilayat (Spiritual Authority)

1. Wilayat is a special closeness that Allah grants to His chosen (righteous) servants purely out of His grace. (Bahar-e-Shariat, Part 1, p. 264)

2. Wilayat is a divine gift (not something one can earn through hard work), though good deeds might be a means to receive this gift. Some people may receive it from the beginning.

(Fatawa Rizwiya, Vol. 21, p. 206)

3. Wilayat is granted to those who have knowledge, whether it is apparent or revealed to them by Allah before reaching that level. (Al-Futuhat al-Makkiyya, Vol. 3, p. 92)

4. The saints of the Ummah of Muhammad ﷺ are superior to all previous saints. (Al-Yawaqit wal-Jawahir, Section 47, Vol. 2, p. 348)

5. Among all the saints of the Muhammadī ﷺ lineage, the four Caliphs are the most knowledgeable and closest to Allah. Their order of superiority is: Abu Bakr, then Umar, then Uthman, then Ali رضی اللہ عنھم .

(Al-Mu'tamad al-Mustand, Margin No. 316, p. 191; Al-Hadiqa al-Nadiya, Vol. 1, p. 293)

6. Sufism does not contradict Sharia; it is its inner dimension. Some ignorant Sufis say that Sufism and Sharia are separate, which is a false belief. Considering oneself free from Sharia is clear disbelief and heresy. (Ihya' Ulum al-Din, Book of Beliefs, Chapter 2, Vol. 1, p. 138, 139)

7. No matter how great a saint is, they cannot be free from following Sharia's rules.

(Sharh al-Aqa'id al-Nasafiyya, Section on Saints Not Reaching Prophethood, p. 166)

8. Some ignorant people claim that Sharia is just a path needed by those who have not yet reached their goal, but we have

already reached. To them, Junaid Baghdadi رحـــمة الله عليه said, "They are right; they have reached, but where? To Hell.

(Al-Yawaqit wal-Jawahir, Section 26, p. 206)

9. If someone loses their reasoning due to spiritual ecstasy (like fainting), Sharia's obligation is lifted from them, but such a person will never be able to oppose Sharia.

(Al-Yawaqit wal-Jawahir, p. 207;
Malfoozat-e-Ala Hazrat, Part 2, p. 240)

10. Saints are given great powers by Allah. Those who serve them are given authority and can control things, making them true deputies of the Prophet Muhammad ﷺ. Their powers and authority are derived from the Prophet's deputyship.

(Tafsir Azizi, under the verse: "And the Moon When It Settles," p. 206; Al-Yawaqit wal-Jawahir, p. 348, 349)

11. Knowledge of the unseen is revealed to them, including past and future events. However, this knowledge is given through the Prophet Muhammad ﷺ, and no one else can have such knowledge directly.

(Tafsir Ahmadia, p. 608, 609; Al-Tabaqat al-Kubra, Part 1, p. 208;
Irshad al-Sari, Book of Tafsir, under Hadith 4697, Vol. 10, p. 369;
Fatawa Rizwiya, Vol. 29, p. 472)

12. Miracles of saints are real, and denying them is misguided.

(Manh al-Rawd al-Azhar, p. 79)

13. Saints can perform various miracles: bringing the dead to life, curing congenital blindness and leprosy, crossing the entire earth in a single step, etc. However, they cannot perform miracles that contradict clear prohibitions, such as producing a chapter like the Quran or seeing Allah directly in this world. Anyone claiming such things for themselves or any saint is a disbeliever. (Bhajjat al-Asrar, p. 123, 124; Sharh al-Aqa'id al-Nasafiyya, p. 146-149; Ruh al-Ma'ani, Vol. 23, p. 20)

14. It is permissible to seek help from saints, and they assist those who ask for help with appropriate words. Calling them from afar is a practice of the righteous ancestors. Believing them to be independent doers is a deception of heretics; Muslims should not hold such beliefs.

(Al-Madkhal, on Visiting Graves, Vol. 1, p. 184; Ash'iat al-Lama'at, Book of Funerals, p. 762)

15. Visiting the shrines of saints is a blessed and beneficial act for Muslims. (Fatawa Rizwiya, Vol. 29, p. 282)

16. Saints are alive in their graves with eternal life and have much stronger knowledge, awareness, and senses than before.

(Tafsir Ruh al-Bayan, Vol. 3, p. 439; Fatawa Rizwiya, Vol. 9, p. 431)

17. Offering rewards of good deeds to saints is a practice of great blessing and is considered desirable. This is known as 'nazar'

or 'nazar' in common usage. However, it is not like the vows made to kings. Special events like the 11th day commemorations and other celebrations are also beneficial.

As for sinful actions, they are always bad and especially condemned near the holy graves.

(Jad al-Muhtar, Marginal Notes on al-Radd al-Muhtar, Vol. 3, p. 285)

18. Four conditions are necessary for a spiritual guide (pir):

(1) the guide must have correct beliefs,

(2) possess enough knowledge to derive necessary rulings from books,

(3) not be a publicly sinful person, and

(4) have a unbroken spiritual chain to the Prophet Muhammad ﷺ. (Saba' Sanabel, Part 2, p. 39, 40; Fatawa Rizwiya, Vol. 21, p. 492)

The End

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